THE FIRST SERMON UPON HOSEA,

CHAP. 14. VERS. 1, 2.

Preached in *Margarets* Church at *Westminster*, before the honorable House of Commons now assembled in Parliament;

At the late Publique and Solemn FAST, *July* 27. *Anno Domini*, 1642.

By EDWARD REYNOLDS, Minister of the Word of God at *Braunston in Northamptonshire*, and a Member of the Assembly of Divines.

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TO THE HONOURABLE House of COMMONS assembled in *PARLIAMENT.*

IN obedience to your Commands, I here humble present to your view what you were pleased with patience and readiness of affection lately to attend unto. I considered, that though the Choiceness of the Auditory might require the exactest preparation; yet both the condition of the *Times*, and the nature of the *Duty* did call upon us to *lay aside our Ornaments*. And therefore I speake with such plainness, as might commend the matter delivered rather to the *Conscience* of a Penitent, then to the *fancy* of a delicate hearer. The King of *Nineveh* was a King as well in his Sack-

cloth, as in his Robes: And the truth of God is indeed fuller of Majesty when it is naked, then when adorned with the dresse of any humane contribution, which many times takes from it, but never addes any value unto it.

I looked upon you in your double Relation, both *Common* as Christians, and *Speciall*, as men intrusted with the managing of those arduous and most pressing difficulties under which this distempered Kingdom is now groaning.

And for the quickning of those endevours which belong to you in both those Relations, I presented you both with the *bottome* of a Nations *unhappiness*, which is *sin*; and with the *top* of their *felicity*, which is Gods *free grace and favour*: That by your serious cares to purge out the one, and to procure the other, you might, by Gods blessing on your Consultations, dispell that black tempest which hangs over this Kingdom, and reduce the face of things unto calmness and serenity again.

When the Children strugled together in the womb of *Rebekah*, she was thereupon

in

inquisitive, *If it be, Why am I thus?* and she addressed her self to God for a resolution. Surely this Nation is become like the *womb of Rebekah*, the children thereof strugling in their mothers belly together, and when God hath mercifully freed us from forain Enemies, *Brethren are become enemies to brethren*, and by their enmities likely to tear and torment the bowels of their mother, and to ruine themselves. Gen: 35, 22.

And what have we now to do, but to inquire the *Cause* of these sad cōmotions, *Why are we thus?* And surely the *Cause* is chiefly where the *Disease* is, within *our selves*. We have been like the womb of *Rebekah*, a *barren Nation*, not bringing forth fruits of so many mercies as God hath filled us withall. So that now it is no wonder, if God cause us to be in pain within our own Bowels, and to feel the throwes and struglings of a *Travelling woman*, ready to bring forth her own Confusion, a *Benoni*, or an *Ichabod*, a son of *Sorrow*, and of *Shame*, to this hitherto so peaceable and flourishing a Kingdom. Hos. 13. 13.

All that we can comfort our selves with in these pangs and qualms of distemper is, that there

Gen 32. 24. Hos. 12. 3, 4. there are some *Jacobs* amongst us. who instead of supplanting their brethren, will *wrestle, and have power with God.* The people have often *Petitioned*, sometimes his *sacred Majesty*, sometimes this *Honourable House*, which are his great *Councel*, many overtures, & endeavor of *Accommodation* have been tendred, & yet we *cry out in our pangs*, & *have, as it were, brought forth wind, neither have we wrought any deliverance in the earth.* Isa. 26. 17, 18.

I have here therefore presented a *new Petition*, dictated & drawn up to our hands by Gods own Spirit, unto which both *King* and *Parliament*, *Peers* and *Prophets* and *People*, must al subscribe, and offer it with prostrate & penitent hearts unto him *who stands in the congregation of the mighty, & judgeth amongst the gods*, that he would *take away all our iniquity*, and *receive us into favour* again, and accept of a *Covenant* of new obedience. Psal. 82. 1.

And this *Petition* God is pleased to anticipate with an answer of grace in the consequent parts of the chapter whence the Text is taken, and that particularly to every branch of the Petition. *He will take away iniquity.* His *Anger* shall not punish, His *Love* shall

ſhal heal our backſlidings, the greatneſs of our ſins ſhall not hinder the freeneſs of his Grace. He will do us good, and give us life, by the dew of his grace reviving us: and Glory clothing us like the Lilly of the field, with the beauty of holineſs: and ſtability, fixing us by his grace, as the Cedars of Lebanon are faſtned upon their Roots: and growth or enlargement as the branches ſpread forth themſelves, and continual vigor & plenty, as the Olive tree, which is always green and fruitful, and glorious comforts by the ſweet ſavor of the knowledg of God, which like the ſpice trees of Lebanon ſhall diffuſe a ſpiritual perfume upon the names, and into the conſciences of penitent converts. 1 Cor. 2. 14.

He will prevent us with the bleſſings of Safety, as well as of Sanctity and Comfort, we ſhall under his ſhadow finde ſhelter and protection from all our fears. Though like Corn, we be harrowed under the Clods, though like a lopped vine we ſeem naked, and reduced to lowneſs, though like cruſhed grapes we lie under heavy preſſures: yet he will receive, and enlarge, and comfort us again, and when we are in our own eyes as fatherleſs children, He

will set his eyes upon us as a Tutor and Guardian, He will hear and observe, and answer, and pity us, enabling us to make good our Covenant by his grace, and causing the fruits of his loving kindness to be found upon us. Thus God is pleased to borrow the various perfection of other things to adumbrate the united and calumniated mercies which he promiseth unto a converting and petitioning people.

You have the Petition sent you from God, and his Answer preventing you in all the members of it with the blessings of goodness. I have nothing else to do, but to beg of you, and of all this great people whom you represent, the Subscription of your hearts and lives unto this Petition: and to beg of God that he would graciously incline the hearts of this whole Kingdom, rather to wrastle with him for a blessing, then to struggle and conflict amongst themselves for a Curse. With which prayer I humbly conclude. Commending your persons and your weighty affairs to his grace; and rest,

Your most humble Servant in Christ,

From my Study in Brasenose August the 8. 1648.

ED. REYNOLDS.

To the Reader.

CHristian Reader, Understanding that my Sermon, which was preached three years since before the Honorable House of Commons, on the day of their solemn *Humiliation*, was to be reprinted: I thought fit to peruse, transcribe, and enlarge six other Sermons, in which I had, at mine own charge in the Country, on the ensuing Fast days, briefly explained and applyed that whole Chapter, (a portion only whereof was in the first handled,) and to send them forth together with it unto the publique: Which I was the rather induced to do for these two Reasons: 1. Because it hath pleased God in his righteous and holy providence to make me, by a long infirmity, unserviceable to his Church in the principal work of the Ministry, the preaching of the Gospel (which is no small grief unto me.) So that there remained no other means whereby my life might, in regard of my function, be useful to the Church, and comfortable to my self, then by inverting the words of the Psalmist, and as he made *His Tongue as the Pen of a ready Writer*, so to make my Pen the Tongue of an unready Speaker. 2. I considered the seasonableness and suitableness of these Meditations unto the condition of the sad and disconsolate times wherein we live, very like those which our Prophet threatned the ten Tribes withal throughout this whole Prophecy, unto which this last Chapter is a kind of *Use*, and a *most solemn Exhortation*, pressing upon all wise and prudent men such duties of *Humiliation* and *Repentance*, as might turn threats into promises, and recover again the mercies which by their sins they had forfeited and forsaken: Which being restored unto them according to their Petition, they are here likewise further instructed in what manner to return unto God the *praises* due to his great

Psalm 45. 1.

Name. And these two duties of *Humiliation* and *Thanksgiving* are the most solemn duties which in these times of Judgments and Mercies so variously interwoven together, the Lord doth so frequently call us unto.

Places of Scripture I have for brevity sake, for the most part, only quoted and referred thee unto, without transcribing all the words, and have usually put many paralel places together, because by that means they do not only strengthen the doctrine whereunto they belong, but mutually give light unto one another.

The Lord make us all in this our day so *Wise and prudent*, as to understand the *righteous ways* of our God towards us: That we may not *stumble* at them, but *walk* in them, and be taught by them *to wait upon him in the way of his judgments*, and to fix the *desires of our soul* upon his *Name* as our great *Refuge*, and upon his *Righteousness* as our great *Business*, till he shall be pleased, by the *dew* of his Grace, to *Revive us as the Corn, to make us grow as the Vine*, and to let the scent of all his Ordinances be over all our Land, as the *smell*, and as the *wine of Lebanon*.

Isai. 26. 8. 9.

It will be an abundant return unto my poor and weak endeavors, if I may have that room in thy prayers which the Apostle *Paul* desired to have in the prayers of the Ephesians, *That utterance may be given unto me, that I may open my mouth boldly to preach the mystery of the Gospel.*

Ephes. 6. 19.

The Lord sanctifie all the ways of his Providence towards us, that when we are *chastened*, we may be *taught*, and may be greater gainers by the *voyce* of his Rod, then we are sufferers by the *stripes*.

Psal. 94. 12. Mic. 6. 9.

THE

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and searching, vegetating and quickning. Refreshing and comforting. 10. *Peace no blessing, except it come as dew from Heaven.* 11. *All wants must be supplied from Heaven, Christ all beauties to his Church. The root and stability of the Church, foundation doctrinall, personall. Righteousnesse of Redemption stronger then of Creation.* 12. *Growth of the Church under the Law, Nationall; under the Gospell, Universall. Christ the Olive-tree, originall of grace to his Church.* 13. *Our refuge and shelter. Our power above afflictions.* 14. *All Christs graces fruits of Lebanon, the best of all others. Creature-helps liers either by falsenesse or impotency.* 15. *Promises should beget duties. God promiseth Beauty to his Church; wee should labour to adorn it.* 16. *He promiseth stability; we should be rooted in truth and grace: all our gifts should serve the Temple.* 17. *He promiseth growth; we should grow our selves, and endeavour the growth of others. Christ both the end and the beinging of the Churches growth.* 18. *Compacture and unity in the Church, necessary to the growth of it. Divisions hinder it.* 19. *In the body compacted, there are severall distinct members each to all in his owne place, and joynts fastning members to the head, and to one another. A different measure of vertue for severall offices. A mutuall supply and helpfulnesse onnunto another. An eternall faculty in each part to form and concoct the matter submministred unto it.* 20. *He promiseth the fruitfulnesse of the Olive, which wee should shew forth in workes of grace and peace.* 21. *He promiseth the smell of Lebanon, the ointment of the Gospell, the graces of which we should expresse.* 22. *He promiseth protection and conversion; we should make him our shelter, and from his protection learn our duty of conversion.* 23. *He promiseth reviving out of afflictions, profiting by them. We should not be discouraged by temptations, but amended; they have many times mercy in them.* 24. *The vertues of Heathen, grapes of Sodom; the graces of Christ, grapes of Lebanon. What ever we present unto God, must grow in* Immanuels *land.*

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all our other ends, is to make God our chiefe end. 18. Prayer the Key of obedience. The principles of service, are the fruits of prayer. 19. Words Ammunition against Armes; that way as prayer goes, God goes. 20. Sound conversion engageth Gods protection, and yeelderth comfort in all conditions of life.

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the Word. Every wicked man doth in some thing or other gainsay the truth. 17. The right wayes of the Lord are unto wicked men matter of scandall, 18. They stumble at the profoundnesse of the Word, as being above reason. 19. At the strictnesse of it, as being against their peculiar lust. 20. At To the searching power and simplicity of the Gospell. 21. At impossibility of fulfilling the law, which is but accidentall. To regenerate men the Law is Evangelically possible. Wicked men hardened willingly as well as judicially. 22. At the grace of the word by presumption, at the threatnings and judgements of it by stubbornesse. 23. Wicked men stumble at the word not only unto scandall, but unto ruine.

THE

The First

SERMON

UPON

HOSEA, Chap. 14. Vers. 1, 2.

HOSEA 14. 1, 2.

O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity.

Take with you words, and turn to the Lord, say unto him, Take away all iniquity, and receive us graciously [or give good] *so will we render the calves of our lips.*

THe blessing of *Ephraim* was according to his [a] name, *Fruitfulness*. The fruitfulness of the *Earth*, a bough by a well, and the fruitfulness of the *womb*, and of the brests, *Gen.* 49. 22. 25. *Deut.* 33. 13, 17. Contrary unto which two blessings we find in our Prophet two Iudgments threatned against him for his sins, *chap.* 13. 15, 16. *Though he be fruitful amongst his bre-*

Sect. 1.

a Gen. 41. 52.

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thren, an East wind shall come, the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dryed up, he shall spoil the treasure of all pleasant vessels. Samaria shall become desolate, for she hath rebelled against her God: they shal fall by the Sword; their Infants shal be dashed in pieces, and their women with child shall be ript up. And throughout the [b] whole Prophecy (if you read and observe it) you will find the Judgments of God against *Ephraim* to be expressed by *weeds, emptiness, barrenness, dryness* of roots, of fruits, of branches, of springs, and by a curse upon their [c] Children, as on the other side the blessing here in this Chapter renewed unto Ephraim repenting, are all expressed by Metaphors of *fruitfulness*, ver. 5, 6, 7.

From these two woful Iudgments, against the fruitfulness of their *springs*, and the fruitfulness of their *wombs*, by the desolations of a bloody sword, our Prophet taketh occasion once more for all, to awaken and drive them to a timely repentance, that so they may recover the blessing of their name, *Ephraim* may be *Ephraim* again, a plentiful, a fruitful, a flourishing people. That [d] *when Gods Judgments are in the earth*, they would then at least *set themselves to learn righteousness*, that they may *wash their* [f] *feet in the blood of the wicked.*

Of all Nations under Heaven this Land of ours hath had the blessing of *Ephraim* upon it, fruitfulness of the *Earth*, abundance of *plenty*: fruitfulness

b Chap. 8.7. 9.2.6.16. 10 1.8. 11.6.

c Ch. 9.11.14 Isa. 26.9. παράδειγμα τοῖς ἄλλοις γένεται ἵνα ἄλλοι ὁρῶντες πάσχοντα ἀὰν πάσχοι φοβούμενοι βελτίους γίνωνται, Plato apud A. Gel. li. 6 c. 14. *famosos latrones in his locis ubi grassati sunt furca figendos compluribus placuit ut & conspectu deterreantur alii ab iisdem facinoribus. ff. de pœnis. L. 28. sed. famosos. inde & in Brutis & in rebus in animatis observata vindicta. vid.* Pet. Erod. Decret. l. 2. Tit. 14. Zepper. de legib. l. 1. c. 11. Pl. l. 29 c. 4. Plut. de fortun. Ro.

f Psal. 52. 6. Luk 17. 32. Act. 5. 11. Luk. 13. 1. 7. Jer. 3. 8. Dan. 5. 18 21. Num. 16. 38. 40.

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of the *womb*, abundance of *people*. But our misery is, that the abundance of our sins hath mightily outvied the abundance both of our plenty and of our people: sins too too paralel to those of *Ephraim*, if you will but read this Prophet, and compare the behaviours of this Nation with him. And this parity of sins hath no doubt called upon God for a parity of judgments. It is but a very little while since the Lord seemed to call for a *North wind*, as he doth here for an *East-wind*, two Armies there met, ready to look one another in the Face; but his heart turned, his repentings were kindled, he would not give up *Ephraim* then. He seems once more to be drawing of a Sword, and having in vain *hewed us by his Prophets*, as he complains, *chap. 6.5.* to try whether hewing us by his Iudgments will work upon us. So that now, though I must read my Text, *O Israel*, yet I must apply it, *O England, Return unto the Lord thy God, for thou hast fallen by thine iniquity, Take with you words*, &c.

The whole Context containeth two general parts. An *Invitation* unto Repentance, *Vers.* 1. And an *Institution* how to perform it, in the two verses following.

Before we come to the particulars of the Invitation, let us first briefly observe, That in the midst of *Judgments* proposed against sinners that are *obstinate*, God doth reserve and proclaim *Mercy* unto sinners that are *penitent*. When a *Consumption* is decreed, yet a *Remnant* is *reserved* to return, *Isa.* 10. 22,23. The Lord will keep his *Vineyard*, when he will burn up the *thorns* and the bryars together.

Sect. 2.

*Isai.*27,3,4. When a day of *fierce anger* is determined, the *meek* of the earth are called upon to seek the Lord, *Zeph.* 2.3. When the Lord is coming out of his place to punish the Inhabitants of the Earth for their iniquity, he calls upon his people to *hide* themselves in their *chambers*, until the indignation be overpast, *Isai.*26.20,21. The Angel which was sent to destroy *Sodom*, had withall a Commission to deliver *Lot*, *Genes.* 19.15. God made full provision for those who mourned for publick abominations before he gave order to destroy the rest, *Ezek.* 9.4,6. Men in their wrath will many times rather strike a friend then spare a foe: But Gods proceedings are without disorder, he will rather spare his foes then strike his servants, as he shewed himself willing to have done in the case of *Sodom*, *Gen.*18.26. *Moses stood in the gap*, and diverted Judgments from *Israel*, *Psa.*106.23. Yea God seeks for such, *Ezek.* 22.30. and complains when they cannot be found, *Ezek.*13,5. And if he deliver others for them, certainly he will not destroy them for others. How ever it go with the world and with wicked men, it *shall go well with the righteous*, there shall be a *Sanctuary* for them when others *stumble*, and they shall pass through the fire, when others are consumed by it, *Isa.*3.10,11. *Isai.* 8.14,15,16. *Zech.*13.8,9.

Reasons hereof are, *Gods Justice*, he will not punish the righteous with the wicked; he will have it appear that there is *a difference between him that serveth God, and him that serveth him not*, *Gen.*18.23 *Mal.*3.18. *Gods love* unto his people. He hath a

book

book of Remembrance written before him, for them that fear him, and think upon his Name: *And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth* him, *Mal.*3.16,17. Here is a climax & gradation of arguments drawn from Love. In a great fire, and devouring trouble (such as is threatened there, Chap.4.1.) *property* alone is a ground of *care*, a man would willingly save and secure that which is his own, and of any use unto him; but if you add unto this *preciousness*, that increaseth the care. A man will make hard shift to deliver a rich Cabinet of Jewels, though all his ordinary goods and utensils should perish. But of all Jewels, those which come out of the body are much more precious then those which onely adorn it. Who would not snatch rather his *childe* then his *casket* or *purse* out of a flame? *Relation* works not onely upon the affection, but upon the *bowels*, *Jer.*31.20. And lastly, the same excellency that the word *jewel* doth add unto the word *mine*; the same excellency doth *service* add unto the word *sonne*. A man hath much conflict in himself to take off his heart from an undutiful sonne. Never a worse son then *Absalom*, and yet how doth *David* give a charge to the Commanders to have him spared? How inquisitive after his safety? How passionately and unseasonably mournful upon the news of his death? But if any child be more a jewel then another, certainly it is a *dutiful childe*, who hath not onely an interest in our love by *Nature*, but by *obedience*. All these grounds of care and protection

for Gods people in trouble are here expressed, *property*, they are *mine*; *preciousness*, they are *jewels*, treasures, ornaments unto me. *Relation*, they are *sons*; *usefulness*, they are sons that *serve*, none could look on a thing so many ways lovely with the same eye as upon a professed and provoking Enemy.

. Lastly, *Gods name and glory*. He hath spared his people even in the midst of their *provocations* for his Names sake, *Deut.* 33.26, 27. *Josh.* 7.9. How much more when they *repent* and seek his face? He will never let it be said, that any *seek the Lord in vain*, Isa. 45.19.

Sect. 3. But it may be objected, Doth not *Solomon* say, that *all things happen alike unto all?* and that *no man can know love or hatred by that which is before him?* Eccles. 9.1, 2. And is it not certain and common, that in publick desolations good as well as bad do perish? Doth not the Sword devour as well one as another?

It is true, God doth not always difference his servants from wicked men by temporal deliverances: Troubles commonly and promiscuously involve all sorts. But there are these two things considerable in it.

1. That many times the good suffer with the bad, because they are together corrupted with them, and when they joyn in the common *provocations*, no wonder if they suffer in the *common judgments*, Revel. 18.4. Nay the sins of Gods people do (especially in this case) more provoke him unto outward judgments, then the sins of his professed enemies. Because they expose his *name* to the more con-

contempt, 2 *Sam.*12.14.and are committed against the greater *love*, *Amos* 3.2. and he hath *future judgment* for the wicked, and therefore usually *beginneth* here at his own *sanctuary*, Ezek. *9.6.* 1 Pet.4.17.

2. When good men, who have preserved themselves from publick sins, do yet fall by publick judgments, yet there is a *great difference* in this seeming *equality*, the same affliction having like the Pillar that went before *Israel*, a *light side* towards Gods people, and a *dark side* toward the Egyptians, God usually recompencing the outward evils of his people with more plentiful evidences of inward and spiritual joy. A good man may be in great darkness as well as a wicked man, but in that case he hath the name of God to stay himself upon, which no wicked man in the world hath, *Isa.*50,10. The *metal* and the *dross* go both into the fire together, but the drosse is consumed, the metal refined. So is it with godly and wicked in their sufferings. *Zach.*13,9, *Eccles.* 8. 12, 13.

This reproveth the folly of those who in time of trouble rely upon vain things which cannot help them, and continue their sins still. For Iudgments make no difference of any but *penitent and impenitent*, Sickness doth not complement with an honorable person, but useth him as coursely as the base. Death knocks as well at a Princes palace as a poor mans cottage: wise men dye as well as fools. Yea poyson usually works more violently when tempered with wine, then with some duller and baser material. In times of trouble usually the greater the persons the closer the judgments. When *Je-*

rusalem

rusalem was taken the Nobles were slain, but the poor of the Land had vineyards and fields given them, *Jer.* 39.6, 10.

Therefore in troubles we should be more humbled for our sins then our sufferings, because sin is the sting of suffering. That mercies should not win us, that judgment should not awaken us: that the *rod* should *speak*, and we *not hear*, Mic. 6.9. That the *fire* should *burn*, and we not *feel*, Isa. 42.25. That desolation should be threatned, and we not *instructed*, Jer. 6.8. That the hand of God should be *lifted up*, and we not *see it*, Isa. 26.11. That *darkness* should be upon us, & we not give *glory* to God, Jer. 13.6. This is that should most deject us, that in mercies we have been *wanton*, and in judgments *senseless*. Get Repentance by an affliction, and then you may look on it as *trafick*, and not as a *trouble*, like a Merchants voyage, which hath pain in the way, but treasure in the end. No afflictions can hurt him that is penitent. If thou escape, they will make thee the more thankful; if not, they will bring thee the neerer and the sooner unto God.

The way to be safe in times of trouble, is to get the blood of the Lamb upon our doors. All troubles have their Commission and Instructions from God, what to do, whither to go, whom to touch, whom to pass over. Be gold, and though the fire come upon you, you shal keep your nature and purity still. Godliness, saith the Apostle, hath the promises of this life; & amongst those one special one is, that we shall not be tempted above what we are able, 1 *Cor.* 10.13. neither are there indeed

indeed any distresses, against which there is not a refuge and escape for penitent sinners unto some promise or other. Against *Captivity*. When they be in the land of their Enemies *I will not cast them away, nor abhorre them.* Levit. 26. 44. Against *famine and pestilence. If I shut up heaven* that there be no rain, *or if I command the locust* to devoure the Land, or *if I send pestilence* among my people: If my people which are called by my Name shall humble themselves, aud pray, and seek my face, and turn from their wicked wayes: then *will I hear from heaven, and will forgive their sin, and wil heal their Land.* 2 *Chron.* 7. 13. 14. Against *sicknes*, the Lord will strengthen him upon the bed of languishing, and *make all his bed in his sicknes*, Psa. 41. 3. Against *poverty*. When the *poor and needy seek water* and there is none, I the Lord will hear them, &c. *Isa.* 41. 17. *Psal.* 68. 10. Against *want of friends. When my father and mother forsake me*, then the Lord will take me up, *Psal.* 27. 10. *Psal.* 72. 12. *Against oppression and imprisonment*. He executeth judgement for the oppressed, he *looseth the prisoners*. Psal. 146. 7. Against *whatsoever plague or trouble.* 1 King. 8. 37. 38, 39. He is the God of *All consolation*, how disconsolate soever a mans condition is in any kind; there cannot but within the compasse of All consolation be some one or other remedy at hand to comfort and relieve him, And so much by the way of the Invitation in generall.

In the *Invitation* we have the *Matter* of it, and the *Motives* to it. The *Matter* is *Conversion*, without that, the[g] hand which is *lifted up* in threatning,

g Isa. 26. 11.

will fall down in punishing, and where that is, God hath a *book of Remembrance* for his *Iewels*, when his wrath burneth as an Oven against the *stubble*, *Mal.* 3. 16.

But this Conversion then must have two conditions in it. 1. It must be *Ad Dominum*, To the Lord; not meerly *philosophicall* to some low and generall dictates of Reason, such as *Aristotle*, or *Plato*, or *Epictetus*, or *Plutarch*, or the like heathen Moralists could furnish us withall, without selfdeniall, lowlinesse of spirit, or [h] faith in Christ.

Nor meerly *politicall*, to credit, or profit, or secular ends [i] *propter famam, non propter Conscientiam*, as the Orator speaks, or as our Prophet hath it, *for Corn and for wine*: *Hos.* 7.16. as good be an *empty vine*, as bring forth fruit onely to our selves, *Hos.* 10. 1.

But it must be *spirituall*, unto the Lord. *If thou wilt return O Israel, saith the Lord, return unto me, Ier.* 4.1. And not onely *Ad Dominum* to the Lord, for that may be done [k] falsely, and flatteringly, with a halting and divided heart. By the force of *Semipersuasions*, like that of [l] *Agrippa*, and [m] *Orpha*, complementing with God, and then forsaking him. By the force of *compulsory impressions*, like that of [n] *Pharaoh* and [o] *Israel* in the wildernes. [p] Promises on the Rack, and pride when there was respite again, thaw-

[h] Rom. 10. 3 Heb. 11. 6 Non sunt bona quæ non de radice bona procedunt. Ea ipsa opera quæ dicuntur ante fidem quamvis videantur hominibus laudabilia, inania sunt, ut magna vires & curius celerrimus præter viam. Aug. Enarr. in Phal. 31. vide de Spirit. & litt. c. 20. 21, 26. Contra duas Epist. Pelag. l. 3. c. 7. ep. 106. de fide & operibus, c. 14. contra Iulian. lib. 4. cap. 3 [i] Nihil ad ostentationem, omnia ad conscientiam refert, Pl. l. 1. epist. 22. Nihil opinionis causa, omnia conscientiæ faciam. Senec. de vita beata. c 20 [k] Ier. 3. 10 [l] Acts 26. 23

[m] Ruth 1. 14. [n] Exodus 8. 8. Exodus 9. 27, 34. [o] Psal. 78. 34, 37 [p] Semisauciam hac atque hac versare voluntatem. Aug. confess. l. 8. c. 8. plerique ipsius pœnitentiæ agunt. Ambro. de pœnit. l. 2. c. 9. ἐπαλλάσσει ἐπὶ τοῖς ἁμαρτήμασι μετάνοια Clem. Alex. l. 2. strom. Irrisor est non pœnitens qui adhuc agit quod pœnitet, &c. Isidor. de summo bono. Magnam rem puta unum hominem agere, præter sapientem nemo unum agit. Cætera multiformes sunt. Senec. Ep. 120. Ambros. offic. lib. 2. c. 22.

ing

ing in the Sun, and freezing in the shade; melting in the furnace, and out of it returning unto hardnes again, like the Prophets *Cake*, burnt on the one side, and dough on the other. But it must be,

Secondly, *usque ad Dominum*, so much the originall word שוב importeth. A [q] full, through constant, continued conversion, with a whole, a fixed, a rooted, an united, an established heart, yeilding up the whole Conscience and Conversation to be ruled by Gods will in all things.

The *motives* to this duty are two; First his [r] *Mercy*, he is yet *thy God*, no such argument for our turning unto God as his turning unto us. *Adam* looks on him as a *Iudge* and hides; the *Prodigall* looks on him as a *father*, and returns. As the beam of the Sun shining on fire, doth discourage the burning of that: so the shining of Gods mercies on us, should dishearten, and extinguish lust in us. This is the use we should make of *mercy*. Say not, he is *my God*, therefore I may *presume* upon him, but he is *mine*, therefore I must *return* unto him. Because he is *God*, I will be afraid to *provoke* him; and because he is *mine*, I will be afraid to forfeit him. He is so *great*, I must not dare to offend him; he is so *pretious* I must not venture to lose him. His mercy is a [*] *Holy mercy*, which knows to pardon sin, but not to *protect* it. It is a Sanctuary for the *penitent*, not for the *presumptuous*.

Secondly, his judgement, and that expressed rather as our Act then his, *Thou hast fallen, by thine iniquity*. [t] If *mercies* do not work upon *Love*, let *Iudgements* work upon *fear*. [u] Extremities are a warrant

q Ioel 2. 12. Act. 11. 23. Psal. 57. 7. Eph. 3. 17. Psal. 86. 11. Heb. 13. 9.

Sect. 5.

r Ioel 2. 12, 13. Isa. 55. 6, 7. Ier. 31. 18. Hos. 3. 5. Psal. 130. 4. Acts 2. 38. Matth. 3. 2. Isa. 64. 9.

* Ἀγαθὸς ὁ τοῦ θεοῦ παιδαγωγός· ἀλλὰ ὁ ἐν ὁ ἀγαθὸς ἡμῶν Clem. Alex. Stro. l. 6.

t Qui beneficiis non intelligitur, vel plagis intelligatur. Cypr. in Demetria.

u Dant animum ad loquendum libere ultimæ miseriæ. Liv. lib. 29.

rant unto Importunities. [u] Even heathen mariners in a storm wil cry mightily upon God. When there is a deluge coming, is it not time for *Noah* to *fear*, and to *prepare an ark*? *Hebr.* 11. 7. what meanest thou *O* thou sleeper to [x] lose the season, and benefit of Gods visitations? when there is a tempest over the ship, heavy distresses, and distractions both at home and abroad, to be so secure in thy wonted impenitency, as if thou hadst had no sins to *procure* these judgements, or no sence to feel them? as if there were [y] *agreements*, and sealed covenants between thee and the sword that it should not touch thee? If thou be falling, is it not high time to consider thy wayes? to search and to judge thy self? to have thine eyes like the windows of *Solomons* Temple [z] *Broad inwards*, to find out thine own provocations, and as [a] *David* speaks, to keep thy self from *Thine owne iniquity*?

Thus when in one and the same time, *Mercies*, and *judgements* are intermixed, then is the most solemne season to call upon men for repentance. If we [b] felt nothing but *fears*, they might make us *despair*, if nothing but *mercies* they would make us *secure*. If the whole year were Summer, the sap of the earth would be exhausted; if the whole were Winter, it would be quite buried. The hammer breaks mettall, and the fire melts it, and then you may cast it into any shape. Judgements break, mercies melt, and then, if ever, the soul is fit to be cast into Gods mould. There is no figure in all the Prophets more

u. Inops Senatus Auxilii humani ad Deos populum vertit, jussi cũ conjugibus & liberis supplicatum ire, & pacem exposcere deũ. Liv. l. 3. Cum stupet cælum & aret annus nudipedalia denuntiãtur. Magistratus purpuras ponunt, fasces retro avertunt precem indigitant, hostiam instaurant. Vide Tertul. adv. physicos c. 15. Clem. Alex. strom. l. 6. p. 45, 30 Edit Heinf. Sozom. l. 9. c. 6. Brisso. de formul. l. 1.

x Perdidisti tot mala si nondũ misera est didicisti. Sen. ad Helvid. perdidistis utilitatẽ calamitatis & miserrimi facti estis & pessimi permansistis. Aug. de civ. Dei l. 1. c. 33.

y Isa. 28. 15. z 1 King. 6. 4. a Psal. 18. 23. ἐκρυψα ἀπὸ τῆς ἀνομίας μου. Plut. de serar. numin. vindicta. b Vide Tertul. contra Marcion. l. 2. c. 13.

usuall then this, to interweave mercies and judgements, like those Elegancies which c Rhetoricians call ἐξύμωρα to allure and to bring into a wildernes, *Hos.* 2. 14. And this of all other is the ἡμέρα κρίσιμος, as d Physicians call it, the Criticall time of diseased people, wherein the chief conjecture lieth, whether they be mending or ending, according to the use which they make of such interwoven mercies.

I have cursorily run over the first part of the Context, the *Invitation* unto Repentance, as intending to make my abode on the second, which is the *Institution* how to perform it. Therein we have, first a *Generall instruction*, Take unto you words. Secondly, a *particular form*, what words they should take, or a petition drawn to their hands, *Take away all iniquitie, &c.*

Of the former of these I shall speak but a word. It importeth the serious pondering and choosing of requests to put up to God. e The mother of *Artaxerxes* in *Plutarch* was wont to say, that they who would addresse themselves unto Princes, must use ῥήμασι βυσσίνοις, silken words. Surely he that would approach unto God, must consider, and look as well to his words as to his feet. He is * so holy and jealous of his worship, that he expects there should be *preparation* in Our accesses unto him. Preparation of Our *persons* by † purity of life, *Iob* 11. 13. Preparation of Our *services*, by choice of matter, *Iob* 9. 1. *Luk.* 15. 17, 18. Preparation of Our g *Hearts*, by ‖ finding them out, ‖ stirring them up, ‖ fixing them, fetching them in, and ‖ calling together all that is within us to prevail with God

c Vossius Rhetor li. 5. ca. 12. sect. 7.

d Vide Gorræi definit. medic. & Laurent.

Sect. 6.

e Plutarch Apophthegm

* Ioth. 23. 19. Iohn 4. 22. Eccles. 5. 1, 2. Gen. 35. 2. 3. 1 Sam. 16. 5. Isa. 1. 15. 61. 1

† Quantum à præceptis tantum ab auribus Dei longe sumus. Tertul. de Orat. cap. 7.

-ἐδῆ τὰ ἐστι κιλαιτεροῖ χρεῖοιν

Ἄμαρ χ᾽ ἀνδρὶ πεπαλιγμένον εὐχεσθαι

Homer. Illiad 1.

g Sacerdos parat fratrum mentes dicendo sursum corda. Cyprian de Oratione.

‖ 2 Sam. 7. 27. 1 Isa. 64. 7.

k Psal. 57. 9. 8.

l Psal. 103. 1. 1 Chron. 30. 19

The services which we thus prepare, must be *Taken* from him. They must not be the issues of our own private and fleshly hearts. For nothing can go to God, but that which comes from him; and this phrase seemeth to import these three things. 1. We must attend unto his [m] *will*, as the *Rule* of our prayers. 2. We must attend unto his *precepts*, and [n] *promises*, as the *Matter* of our prayers. 3. We must attend unto the [o] *Guidance* of his *Holy Spirit*, as the life and *principle* of our prayers, without which we know not what to ask.

And *prayers* thus Regulated are most seasonable, and soveraign duties in times of Trouble. The key which openeth a doore of mercy, the sluce which keepeth out an Inundation of judgements. *Iacob* wrestled and obtained a blessing, *Hos.* 12. 4. *Amos* prayed, and removed a Curse, *Amos* 7. 1. 7. The woman of Canaan will not be denied with a deniall, *Mat.* 15. 24, 27. The people of Israel will begge for deliverance even then when God had positively told them, that hee would deliver them no more, *Iudg.* 10. 13, 15. *Ionah* will venture a prayer from the bottome of the Sea, when a double death had seised upon him, the belly of the deep, and the belly of the Whale, and that prayer of his did open the doores of the Leviathan, as the expression is, *Iob* 41. 14. and made one of those deaths a deliverance from the other.

O let the Lords remembrances give him no rest. [p] There is a kinde of omnipotencie in prayer, as having an Interest and prevalence with Gods omnipotency. [q] It hath loosed iron chains; It [r] hath opened

m 1 Ioh. 5. 14.
n 2 Sam. 7. 25.
o Rom. 8. 36. Zach. 2. 16. Iob 37. 19. vide Aug. Epist 105. Et Epist. 121, ca, 15.

q Dei potentiam servi preces impediebant. Hieron. ad Gaudentium.
q Act. 16. 25, 26.
r Act. 12. 5. 10.

opened Iron gates: It hath [t] unlockt the windows of heaven: It hath [t] broken the bars of death. Satan hath three titles given him in the Scripture, setting forth his malignity against the Church of God. A [u] *Dragon*, to note his *malice*, a [x] *Serpent*, to note his *subtilitie*, and a [y] *Lyon* to note his *strength*. But none of all these can stand before prayer. The greatest *malice*, the malice of *Haman*, sinks under the [z] prayer of *Esther*; the deepest *policy*, the counsell of *Achitophel*, withers before the [a] prayer of *Daivd*: the hugest *Army*, an hoast of a thousand thousand Ethiopians runne away like Cowards before the [b] prayer of *Asa*.

How should this incourage us to treasure up our prayers? to besiege the throne of Grace with armies of supplications? to refuse a deniall? to break through a repulse? He hath [c] blessed those whom he did cripple: he hath [d] answered those whom he did reproach: he hath [e] delivered those whom he did deny. And he is the [f] same yesterday and to day. If he save in [g] six and in seven troubles, should not we pray in six and seven Extremities? Certainly in all the afflictions of the Church when prayers are strongest, mercies are nearest.

And therefore let me humbly recommend to the Cares of this honourable Assembly amongst all your other pressing affairs, the providing that those solemne dayes, wherein the united prayers, of this whole Kingdom should with strongest importunities stop the breaches, and stand in the gaps at which Iudgements are ready to rush in upon us, may with more obedience and solemnity be observed,

[t] 1 Kin. 18. 41. Fulmen de Cælo precibus suis contra hostium machinamentum exorsit, suis pluviâ Impetratâ cum siti laborarent. Iulius Capitolin. in Antonino. vide Iustin. Martyr. Apol. 2 Tertul. Apolog c. 5. 39. 40. Et ad Scapulam. c. 4.

[u] Ioh. 11. 40. 43

[x] Revel 12. 3.

[y] Gen. 3. 1.

[z] 1 Pet. 5. 8.

[a] Esther 4. 16.

[b] 2 Sam. 15. 31

[c] 2 Chron. 14. 9, 11, 12.

[d] Gen. 32. 25. 28.

[e] Mat. 15. 26. 28.

[f] Iudg. 10. 13. 16.

[g] Heb. 13. 8.

[h] Iob 5. 19.

ved, then indeed of late they are. It is true, here, and in other Cities, and populous places, there is haply lesse cause to complain. But who can without sorrow and shame behold in our Countrey towns, men so unapprehensive either of their brethrens suf ferings, or of their own sins and dangers, as to give God quite over, to let him rest, that they themselvs may work; to come in truth to *Ieborams* resolution, Why should we wait upon God any longer? to grudge their brethrens and their own souls and safeties one day in thirty, and to tell all the world that indeed their daies work is of more value with them then their dayes worship, multitudes drudging and moyling in the earth, while their brethren are mourning and besieging of heaven. I do but name it, and proceed,

The second part of the Institution was the *particular form* suggested unto them according unto which their addresses unto God are to be regulated, which consisteth of two parts, a *prayer*, and a *promise*. The prayer is for two *Benefits*, the one *Removeall* of *sin*, the other *Conferring of Good*. In the *promise* or Restipulation we have first their *Covenant*, wherein they promise two things. 1. *Thanksgiving* for the hearing and answering of their prayers. 2. A *speciall care* for the Amendment of their lives. Secondly, the *Ground* of their Confidence so to pray, and of their Resolutions so to promise, *Because in thee the fatherlesse findeth mercy*. My meditations will bee confined within the first of these, The prayer of the Church in their fears and sufferings, wherein I shall begin, in the Prophets order, with their prayer against sin, *Take away all iniquitie*. The

The word signifies, 1. To expiate, and make atonement by a sacrifice. So the scape Goate (which was a signe of Christ our Sacrifice as risen and living againe) is said to carry the sinnes of the People into the wildernesse, *Levit.* 16. 22. Thereby signifying Christs taking our sinnes from us, *Iohn* 1. 29. *Hebr.* 9. 28. 2. To forgive, which in the Court of mercy is the taking of sinne away, *Psal.* 32. 1. 5. 3. To remove or take away by destroying. So it is used, *Hosea.* 1. 6. *Iob* 32. 22. and is sometimes used to expresse Burning, 2 *Sam.* 5. 21. *Nahum* 1. 5. so sinne is said to be destroyed, *Rom.* 6. 6. to be subdued, *Mic.* 7. 19. to be purged away with the spirit of Judgement and burning, *Isa.* 4. 4. The meaning then is, Take away all our sinnes from us, lay them upon Christ our Sacrifice, for his Merit pardon them, by his Grace destroy and subdue them, that so the root of Judgements being removed, they likewise may therewithall be removed too. From hence the Observation which I shall insist upon is this:

When God threatneth Iudgements, we in our Conversion unto him should pray against sinnes. Our eye of sorrow should be more upon that which *dishonoureth him*, then upon that which *afflicts our selves*; more upon that which is contrary to his *Image*, then upon that which is contrary to his own *nature:* more upon that which *defileth*, then upon that which *paineth* us. a *Pharoah* cares for nothing but the removall of death: b *Simon Magus* for nothing but to have perdition and the gall §. 7.

a Exod. 10. 17.
b Acts 8. 24.

gall of bitternesse kept from him. But good men, like wise Physitians cure the disease at the root, as a *Elisha* did the waters by putting Salt into the Spring head. The Angell was smiting the people with a plague, b *David* betakes himselfe to the right remedy, *I have sinned, I have done wickedly*; He goes not to the *Physitians*, but to the *Altar* to make atonement for sinne, and so the plague was stayed. Destruction was threatned against *Israel* for their Calfe, their murmurings, their rebellions; *Moses stands in the gap* to divert it, *Psal.*106.23. But how doth he doe it? surely by *praying against their sinnes.* c *O this people have sinned a great sin, O that thou wouldest forgive them*! A sick man was brought to *Christ* to be healed, *Matt.*9.2. *Christ* overlookes the *disease*, and begins at the *sin*, *Son, be of good chear, thy sins are forgiven thee*; and this being forgiven, the *malignitie* of the disease was removed, though the *matter* should have remained. This was the usuall method of d *David* in his troubles, to throw over these *Shebaes* that had wrought his woe. *Blot out, wash throughly, cleanse, create, renew*: he is farre more importunate for pardon and purging, then for ease and comfort. *Complaining* in trouble is the worke of a *man*, but e *repenting* is the work of a *Christian*.

a 2 King.2.21.
b 2 Sam.24. 17,25.
c Exod.32. 31,32. 34.9. Numb.14. 19.
d Psal.25.8. 32.4,5. 38.3,4. 51.
e Lam.3.39,40

The Reasons of this point are these Three.

§ 8. I If a Judgement should be removed, while sin remaines, it is not removed in mercy, but in anger: for many times God gives over punishing in displeasure, as a man throweth away the rod

rod when his scholler is incorrigible. *Why should you be smitten any more? you will revolt more and more*, Isa. 1.5. If men be setled on their lees, and will not be reclamed, there cannot an heavier punishment light upon them, then to be[a] without punishment, to be left to themselves, and the fury of their own wills, speedily to work out their owne perdition, that they own *pleasures* may become their *plagues*, and the *liberty* of their own lusts, their sorest *bondage*. God may take away in wrath that which he sent in anger, *Hos.*13. 11. as one the other side he may punish sin then when he forgiveth it, and may visit iniquitie with rods then when he will *not utterly take away his loving kindnesse* from a people, *Psal.*99.8. 89.32,33.

a Hos.4.14. Psal.81.11,12. Ezek.24.13. Rom.1.24,28. Rev.22.11.

Exaudit propitius, non exaudit iratus: & rursus non exaudit propitius, exaudit iratus.

——*non parcit propitius, parcit Iratus.* Aug. contra Julian, lib.5.cap.4.

Parci sibi putat, cum excaecetur, & servetur ad ultimam opportunamque vindictam. Aug. in Psal.9. *Ad utilitatem quosdam non exaudis, ad damnationem quosdam exaudis.* In Psal.21. *Iratus dat Amanti quod malè amat*, in Psal.26. *Magna ira est quando peccantibus non irascitur Deus.* Hieron. Ep.33. *Et in* Psal.140. *Indignantis Dei major hæc plaga.* Cypr. de Lapsis. *O servum illum beatum cujus Emendationi Deus instat, cui dignatur irasci, &c.* Tertul. de patient. cap.11.

II. If a judgement be removed, so long as sin remaines it is gone *cum animo Revertendi*, either the same or a worse is likely to succeed, for God will[b] *overcome when he judgeth. Pharoahs* stubbornesse did not but increase his plagues. God will not endure that the[c] *pride* of man should outvie his *Iustice*. If we doe not take *Christs* warning to goe and *sinne no more*, we have great cause to feare his inference, that *a worse thing will come upon us*, Joh.5.14. If we doe *yet exalt* our selves, God will[d] *yet plead* with us. If we will[e] *walke contrary* unto him, he threatneth to doe the like nuto us, and to

b Rom.3.4.

c Exod.9.17.

d Jer.2.9.

e Levit.26.18. 21,24,28.

punish us seven times more for our sinnes. If we doe not turne unto him that smiteth us, then his
a Isa.9.12. a anger in smiting shall *not be turned away, but his hand shall be stretched out still.* God can bring clouds after rain, distresses in *Ireland* after distractions in *Scotland*, and distractions in *England* after distresses in *Ireland*, mischiefe upon mischief, and counsell against counsell, *Manasse* against *Ephraim*, and *Ephraim* against *Manasse*, to vex, and weary out a sinfull people, till they pine away in their Calamities.

III. Sin being removed, though the affliction should not be removed, yet it is *sanctified* and turned into good. Repentance like the *Philosophers stone*, can turn Iron into Gold, can make *Golden afflictions*. So the triall of our faith, that is, our affliction, is said to be *more precious then Gold*, 1 Pet. 1.7. Whereas sinne remaining is like *Copres* which will turne wine or milk into inke. It converts the blessings of God into the provisions of lusts. Cankers learning with pride, and wit with prophaneneſse, and wealth with luxury; like Leaven which turnes a very Passeover into
b Athe. l.3.c.13. pollutions. As the b Pearl, which is an *Ornament* to the woman which wares it, is a *disease* to the fish which breeds it: as the same perfume which refresheth a *Dove*, is mortall to a *Vulture*: as the same pillar and cloud was light to *Israel*, but dark to *Ægypt*: the same deep a path to *Israel*, but a grave to *Ægypt*: so the same blessings which by grace are converted into comforts, by sin are a-
Hag.1.13 buſed into dishonourable services. Sweet powders

ders can make leather an ornament, when the *Sanies* of a plague-sore will render a robe infectious. As it was said of *Naaman*, He was a great man, an honourable man, a mighty man of war; a *But he was a Leaper*: so what ever other ornaments a man hath, sinne staines them with the foulest *But*, that can be brought to deprave the fairest endowments. A learned man, a wealthy man, a wise man, an honourable man, *But a wicked man*. This makes all those other good things tributary unto Satan.

a 2 King 5.1.

And therefore as the b gold and silver of the *Canaanites* was to passe through the fire before it could be used by *Israel*: so all other blessings bestowed on men must passe through the *spirit of Iudgement and burning*, through the purifying waters of Repentance, before they can bring honour to the Author, or comfort to the enjoyer of them. When Christ overcometh Satan, c *he taketh from him all his armour, and divideth the spoiles*, Luk. 11. 21. How doth he divide the spoiles? surely he maketh use of that wit, wealth, power, learning, wisedome, interests, which Satan used against Christs Kingdome, as instruments and ornaments unto the Gospel. As when a Magazine in warre is taken, the Generall makes use of those armes which were provided against him, for his owne service.

b Num. 31. 22.

And as sinne doth thus corrupt blessings, so on the other side Repentance doth sweeten Judgements, and can turne afflictions into matter of comfort. As skarlet puls out the teeth of a Serpent,

c Τὸν ἀφαιρεῖται πάσας τὰς πανοπλίας. Hom. 11. *Qui se dederant arma tradebant.* Cæsar de Bello Gallico, lib. 3.

d *Venenum aliquando pro Remedio fuit.* Sen. de Benef. l. 2. c. 18. *Medici pedes & alas Cantharidis, cum sit ipsa mortifera, prodesse dicunt.* Plut. de audiend. Poetis.

pent, so this takes away the sting of a Judgement. As wine draweth a nourishing vertue from the flesh of Vipers: as hot birds can feed upon Iron, and purge their bodies with swallowing of stones; so *repentance*, though it should not remove a Judgement, yet it can feed upon it, and fetch meat out of the Eater, and out of the strong sweetnesse.

There are two Evils in Afflictions. Their *thorne in the flesh*, as they are matter of *paine*, and their a *snare to the Conscience*, as they are matter of *Temptation*. As there are two things in a chain or fetter, the *heavinesse* whereby it loads, and the *hardnesse* whereby it gaules. Now as a prisoner, though he cannot make his chain lighter then it is, yet by lining it with wooll or other soft things, he can prevent the galling: so Repentance though it take not away the *paine* of Affliction from the *flesh*, yet by meekning and humbling the soule, with silence and quietnesse to b *bear the indignation of the Lord*, and *accept of the punishment of sin*: it removeth the *temptation* and malignitie of it from the *Conscience*. And thus as c *Protagoras* by his naturall dexteritie ordered the burden which he was to bear with more ease and advantage: so Pietie makes Judgements, by spirituall prudence, more easie to be born, and the light yoke of Christ, as bladders in a deep water, bears up the spirit of men from sinking, and lightneth every other burthen. And therefore as he in d *Plutarch* said of the *Scythians*, that though they had no musick nor Vines amongst them, yet

a Isa.8.21. a Chro.28.22. Rev.16.10.

b Mic.7.9. Levit.26.41. Jer.10.19.

c A.Gel.l.5.c.3.

d Plut: [illegible]

yet they had Gods: so what ever other things may be wanting to a people, yet if God be their God, they are not destitute of any happinesse. [a] Yea as those Roses are usually sweetest which grow nearest unto stinking weeds: so the comforts of Gods Spirit are strongest when a man is otherwise perplexed with the greater difficulties. It was promised unto *Iosiah*, that he should die in peace, 2 *Chron.*34.28. and yet we find that he was slaine in warre, *Chap.*35.24. His weeping and humiliation altered the very nature of trouble, and made warre to be peace unto him.

a Plut. de Sanitate tuend.

Now for the Use and Application of this point; This serveth, first, to instruct us how to deprecate Calamities when God shaketh his Rod over us. There[b] is nothing in all the world that God is angry with but sinne: for all other things are his owne workes, in the goodnesse of which he wrested with singular complacency and delight. Sinne is that against which Gods arrowes are directed; and as the arrow sticks in the Butt unto which the marke is fastned: so the judgements which are shot at sinne, must needs light upon us unto whom sinne cleaveth. The way then to divert the arrow is to remove the marke. It is true, God doth sometimes bring afflictions without respect to the provocations of sin, upon his best servants. As if a man should shape out of a masse of gold some excellent vessell, though the gold be never so pure, yet it must passe through the fire and the hammer again. But it is certain too, that no affliction comes in *Anger* but

Sect.9.

b *Usque ad delictum hominis Deus tantùm bonus, exinde Judex & severus, &c.* Tertu. contra Marcion.l.2.c.11,14.

but with respect to sinne. And the *Anger* of God is the bitterest thing in any Calamitie.

Now for diversion of this, there is no way but to get sinne removed. Take the bark from a tree, and the sap can never find way to the boughs. Sinne is the *Vehiculum* which carries shame and sorrow to the soule. Take away that and a Judgement hath no *Commission*. You may find an *Error* in it, if you be not the same men that you were when it issued forth, for God shootes no arrows to hurt the body of his Sonne. It is true, *Iob* complaines that *Gods arrowes did stick in him*, *Iob 6.4*. But these were not for [a] *destruction*, but for *triall*: as men shoot bullets against armour of proof, not to hurt it, but to praise it. *Iob* in this case was brought forth not as a *malefactor* to suffer, but as a *Champion* to triumph. Let a man take what course he can to keep off Gods judgements, and hide himselfe in the closest protection that humane power or policy can contrive, so long as he keepes his sinne with him, Gods arrows will get through at one [b] joynt or other. A naked man with Innocency, is better armed then *Goliah* in brasse or Iron.

a *Verberat & lacerat, non est sævitia, certamen est.* Senec. de Prov. c. 4. *Tentationibus non vincitur fides, sed probatur.* Cypr. de Mort. Aug. de Civ. Dei, lib. 1. cap. 29, 30. l. 4. c. 3.

1 King. 22 34.

We are apt in our distresses to howl, and repine, to gnaw our tongues, and teare our flesh in the anguish of our sufferings. Like the silly Hart, which runs mourning and bleeding, but never thinks of getting out the fatall dart which sticks in his side. We look [c] *upward* to see whether help will drop into our mouthes; and wee look *downward*, to see whether humane succours will

c Isa. 8. 21, 22.

will availe us. But we looke not *inward*, to finde out the [a] *plague of our own hearts*, that wee maybee rid of that. And till this be done, sinne doth as naturally draw and sucke judgements to it, as the Loadstone doth iron, or Turpentine fire. Indefatigable have beene the paines of this High Court, to make up the breaches that threaten us, and to heale the Land. Whence comes it that our distractions remaine unremoved? Certainely our leakes are not stopped, our sinnes are not thrown away, wee labour at the pump to get the water out, but we doe not take care to cure the passage at which it enters in: wee are old bottles still, and [b] *God will not put new wine into old bottles*. If men would spend their murmurings and reproaches rather upon their *sinnes* then upon their *physicians*, the worke would bee sooner done. When the Temple of God was to be new built, and a publick restitution of the face of things unto glory and splendor was in agitation, the [c] *Prophets* call upon Gods people in speciall then to repent. Impenitency puts obstructions to Gods mercy, and to all noble enterprises. So long as our lives are as bad as before, how can wee expect that our condition should bee better? in that case mercies themselves become no mercies: as in the case of Repentance, judgements would bee no judgements. If we turne from our evill wayes, God hath engaged himselfe by a solemne promise, that *he will doe us no harme*, Ier. 25. 6. Otherwise to busie our selves in outward Ceremonies of Repentance, bodily fasting, and verball praying, is in-

[a] 1 Kings 8. 38

[b] Mat. 9 17

[c] Hag. 1. 6 Zach. 1. 2

indeed but to flatter God, and, if we could, to deceive him. And God will answer such men not according to the *prayer of their lips*, but according to the *Idol of their hearts*, Ezek. 14. 4, 5.

Sect. 10. Secondly, this teacheth us how to pray against sin. It must be against *all*, and in *all respects*. In the Hebrew text there is a kind of unusuall transposition of the words, כל—חטא שיר The word *All* is first. Me thinkes it doth intimate an Intentnesse of the Church upon that point, to have, if it were possible, all taken away at the very first. If there bee one leak in a ship, one gap in a wall, one gate in a City unprovided for; it is enough to sink a ship, to drown a Countrey, to betray a Citie. One little boy thrust in at a window, can unlock the doore for all the rest of the theeves. It was but one *Ionah* that raised a tempest, but one *Achan* that troubled a Camp, and one sin generally unrepented of, were enough to undo a Kingdome. Do not say it is a little one, and my soule shall live. Even the [a] Philosopher telleth us, that sometimes ἀδικήματα ὀλίγιστα are μέγιστα, the smallest errors prove most dangerous. How little soever it bee in its owne *nature*, it becomes hainous by thy *allowance*. It is as much treason to coin pence as twenty shilling pieces, because the Royall authority is as much violated by the one as the other.

a *Arist. Rhet. l. 1. Et polit. lib. 5. cap. 8.*

This then wee must first and principally remember, to set our selves against *all sin*. In *Confession* none to be dissembled, in *Supplication* none to bee excepted, in *Conversion* none to be reserved: never

ver give it over so long as any is left. *O Lord*, yet it works, yet it lives, yet it tempts, yet it paines me. Sin hath not done *accusing* of me, let not thy *mercy* have done *forgiving* of sinne. Sin hath not done *rebelling* in mee, let not thy *Grace* have done *subduing* of sin. When men kill Snakes or Vipers, so long as they see them pant, or offer to thrust out a sting, they strike them still. Sin like the thiefe on the Crosse, when it is fast nailed and kept from its old tyrannie, yet will, as much as it can, revile, and spit out venome upon Christ. O therefore give it not over, break the legs of it, crucifie it clean through, till it be quite dead. None can pray or turne unto God in truth, or hope to be delivered from judgements in Mercy, so long as he holds fast any known sin. Can any man looke to receive benefit by the bloud of Christ, who hugs the villaine that shed it? Is it not treason knowingly to harbour and entertaine a Traytor? Whosoever loves and holds fast sinne, lies unto God in every prayer that he makes.

This serveth to reprove and humble us for our hypocrisie and halvings with God in our conversions from sinne, and confessions of it; we are willing to pray for the *pardon* of them *all*, wee would have none hurt us: but when it comes to *parting*, and taking all away, this we cannot away with. Some are fat, delicate, golden sinnes, wee would faine spare these, as [a] *Saul* did *Agag*, and hide them as [b] *Achan* did his wedge. [c] *Herod* heares *Iohn* gladly in *many things*, but if hee restraine him of his *Herodias*, hee must expect to be him-

a 1 Sam. 15.9.
b Ioth. 7. 21.
c Mark. 6. 20.

himself restrained. [a] *Agrippa* will be *almost a Christian* but *altogether* may chance bring a chaine with it. [b] *Iehu* will downe with *Baal* and his Priests but hee knowes not how to part with his *Calves*, lest he venture his Kingdome. *Policy* is ever entring Caveats against *piety*. Thus men huck, and stand upon abatements with Christ in the bargaine of Salvation, not considering that the purchase of heaven, is like the buying of the *Sibyls* Prophecie, the longer wee stand off, the dearer every day it will cost us; the more tears, the harder repentance, the deeper sorrow the stronger cries. These men know not the price of a soule, nor the worth of a Saviour.

[a] Acts 26. 28

[b] 2 Kings 10. 30, 31

O if Christ should have served us so in dying *for sinne*, as many of us doe serve him in turning *from sin*, what a condition had our soules been in? If he had dyed for some sinnes, and not for others; if he had been unwilling to *save us to the uttermost*, as wee are to *serve him* to the uttermost; if hee should have stopt before hee came to *Consummatum est*, and left any one drop of that bitter Cup for us to drink after him, would it not have caused our belly to swell, and our thigh to rot, and made us for ever uncapable of any other mercy then onely a lesse damnation?

Well, (beloved,) Christ expecteth, that as hee dyed *for all* sin, so we should die *to all*: hee will be counted [c] *worthy of all acceptation*, before hee will bestow himself: he will not suffer his Blood and his Mercy to mingle with sin, or to be a protection to it: he cannot endure mingling of the holy seed

[c] 1 Tim. 1. 15 Zeph. 1. 5 1 Reg. 17. 33 Nehem. 13. 24

seed with the prophane: swearing by God, and swearing by *Malcham*: *Samaritan Services*, to be for the Lord in one thing, and for the world and flesh in another, one step straight, and another crooked; one speech *Ashdod*, and another *Canaan*; to let our conversation be *yea and nay*, a mungrill service; [a] In this I will do as you bid me, but in that I will not; like the *Jews* that would buy Christs blood with money, but not take the money into the treasurie; they were fearfull to defile their Chests, but not to defile their Consciences: This Christ cannot away with. It is dangerous to say with the [b] *Pharisee*, This I am not, and that I am not; or with the [c] *young man*, This and that I have done, and in the meane time to have one thing lacking, to have one doore locked up still to keep Christ and salvation from us: whosoever keeps a *covetous* heart for the *world*, or a *sensuall* heart for the *flesh*, or a *proud* heart for the *Devill*, is unworthy of Heaven by his own Election, and would not goe in thither if the doore were wide open: he would not find there any fuell for these his lusts, any *Nabal*, or *Cosbi*, or *Diotrephes* to converse withall And surely, he that doth any [d] *one* wickednesse with *allowance*, in Gods construction, is *habitually* guilty of all, *Iam.* 2. 10. *Luk.* 16. 10. *Ezek.* 18. 10. 13.

[a] Alternæ inter cupiditatē nostram & pœnitentiam vices sunt. Senec. de otio Sap. ca. 27. Maximum judicium malæ mentis fluctuatio Ep. 120. Vir bonus ἀμετακίνητος Arist. Ethic. l. 9. cap. 46. πεπαχυνθεὶς l. 1. cap. 10. μοχθηρὸς τὸ βεβαίου οὐκ ἴσχων lib. 3. cap. 9. οὐκ ἐφ' ὧν μὲ ἐσ' οὔτ' ἄν ἄλλ' ἐν ἕξει ἀνοσίας, &c. Clem. Alex strom. lib. 4. Nulli servorum licet ex his quæ dominus imperat quod placuerit assumere, quod displicuerit repudiare. Salvian. de provid. lib. 3. [b] Luk. 18. 11. [c] Mar. 10. 20. [d] Qui uno peccavit omnium reus est, peccans contra Charitatem in qua pendent omnia, Aug. Epist. 29. Si pauca simulacra circumferat in una Idololatria est, si unam thensam trahat, sovis tamen plaustrum est, Tertull. Vide Senec. de Benefic. lib. 4. cap. 26, 27. lib. 5. cap. 15.

Therefore

a 1 Sam. 16. 11.

Therefore in this case as a *Samuel* said to *Iesse*, *Are here all thy children?* If any be left, wee will not sit down till he come. So we must conceive in our confessions and abrenuntiations of sin, that Christ asketh us, *Are here all*? If any be reserved, I will not take possession till that be cast out: there must not an *hoof* be left in *Ægypt*, if God be to be served. Gods Law, as well as mans, disallows *Inmates* in the same house: he will not endure a c *divided* heart: he is *heire of all things*, there lies no *writ of partition* in his Inheritance, his Title is so good that he will never yeeld to a *Composition*, hee will have *all* the heart or none.

b Exod. 10. 26.

c Psal. 32. 2. Iam. 1. 8. Psal. 119. 104, 128.

4. We should therefore be exhorted (in time of trouble especially) to set about this great worke, to fall foule upon our sinnes, to complaine against them to God, as the *Achans* that trouble *Israel*, as the corrupters and betrayers of our peace, to set our selves in Gods eye, and not to dare to lie unto his holy Spirit, by falsenesse or hypocrisie; as if wee could reserve any one sin unmortified which he should not know of. But being in his sight *to whom all things are naked and open*, to deale *in all sincerity*, and to hate sin even as he hates it.

Heb. 4. 13 Gen. 17. 1. 2 Cor. 2. 17.

Sect. 11.

There are five notable duties which these three words, *Omnem tolle iniquitatem*, do lead us unto.

1. *Sense of sin*, as of an heavie burden, as the Prophet *David* calls it, *Psal.* 38. 5. Such sense our Saviour requires in true penitents, *Come unto me all yee that are weary and heavy laden*, Mat. 11. 28. To conceive them heavier then a *Milstone*, Luke 17. 2.

Then

Then the weight of a *Mountain*, Luk. 23.30. O what apprehension had S. *Peters* converts of sin, when they felt the nails wherewith they had crucified Christ, sticking fast in their own hearts, and piercing their spirits with torment and horror? *Acts* 2.37. Oh what apprehensions had the poor *Iaylor* of his sins, when he came as a *prisoner* before his owne prisoners, springing in with monstrous amazement, & consternation of spirit, beseeching them to tell him, *What he should do?* *Acts* 16.23.30.

Consider it in its *Nature*: an universall bruise and sicknesse, like those diseases which Physicians say are *Corruptio totius substantiæ*, from *head* to *foot*, Isa. 1.5,6. And who doth not feel such an universall languor to be an heavie burden? for a man that must needs *labour*, to have *weights* hung at his hands; that must needs *walk*, to have *clogs* fastened to his feet, how can he choose but cry out with the Apostle, *O wretched man that I am, who shall deliver me?* Rom. 7.24.

Consider it in the *Curse* that belongs unto it. *A Roll written within and without* with curses. Ezek. 2. 10.

Look *outward*, and behold a curse in the *Creature*, Vanitie, Emptinesse, Vexation, Disappointment; every creature armed with a sting to revenge its Makers quarrell.

Look *inward*, & behold a curse in the *conscience*, accusing, witnessing, condemning, haling to the tribunall of vengeance; first defiling with the *allowance*; & after terrifying with the *remembrance* of sin.

Look *upward*, and behold a curse in the *heavens*, the *wrath of God revealed* from thence upon all unrighteousnesse. Rom. 1. 18.

Look

Looke *downward*, and behold a curse in the *earth*, Death ready to put a period to all the pleasures of sinne, and like a trap-doore to let downe into Hell, where nothing of sinne will remaine, but the *worm* and the *fire*.

Look into the *Scripture*, and see the curse there described: an *everlasting banishment* from the glory of Gods presence: an *everlasting destruction* by the glory of his power, 2 *Thes.* 1. 9. The Lord shewing the jealousie of his *Iustice*, the unsearchablenesse of his *severity*, the unconceiveablenesse of his *strength*, the bottomless guilt and malignity of sin, in the *everlasting destruction* of ungodly men, and in the *everlasting* [a] *preserving* of them to feele that destruction: *who knoweth the power of thy anger*, saith *Moses*. *Even according to thy feare, so is thy wrath* [b]. It is impossible for the most trembling consciences, or the most jealous fears of a guilty heart, to looke beyond the wrath of God, or to conceive more of it then indeed it is. As in peace of conscience, the mercy of God is revealed unto beleevers *from faith to faith*: so in anguish of conscience the *wrath of God* is revealed *from fear to fear*.

A timorous man can fancy vast and terrible *fears*, fire, sword, tempests, wracks, furnaces, scalding lead, boyling pitch, running bell-metall; and being kept alive in all these to feele their torment: But these come farre short of the wrath of God, for first, there are *bounds* set to the hurting power of a *creature*, the fire can burn, but it cannot drown; the Serpent can sting, but he cannot teare in pieces. 2. The *fears* of the heart are bounded within those

[a] Anima in corpore erit non vivendi causa sed dolendi Aug. de Civ. Dei l. 13. c. 2. Prima mors animam nolentem pellit à corpore, secunda nolentem retinet in corpore. Ibid. l. 21. c. 3.
[b] Psal. 90. 11

those narrow *apprehensions* which it self can frame of the hurts which may be done. But the wrath of God proceeds from an *Infinite* Justice, and is executed by an omnipotent and *unbounded* power, comprising all the terror of all other Creatures, (as the Sun doth all other light) *eminently* and excessively in it. It burns, and drowns, and tears, and stings, and bruises, and consumes, and can make *nature feel* much more then *reason* is able to *comprehend*.

O if we could lay these things seriously to heart (and yet these are but lowe expressions, of that which cannot be expressed, and cometh as short of the truth it self as the picture of the Sun in a table, doth of the greatnesse and brightnesse of it in its own Orbe) should we not finde it necessary to cry out, *Take away all iniquitie*? this sicknesse out of my soul, this sword, this mayle, this poysoned arrow out of my heart, this *Dagger* of *Ehud* out of my belly, this millstone, this mountain from off my back, these stings and terrors, these flames and Furies out of my Conscience? Lord, my wounds stinke, my lips quiver, my knees tremble, my belly rots, I am feeble, and broken, and roar, and languish; thy wrath lyes hard upon me, and thy waves go over my head.

O if we had but a view of sin as it is in its *native foulnesse*, and did feel but a touch of that *fury* that God is readie to powre out upon it, this would stain all the pride of man, and soure all the pleasures of sin, and make a man as fearfull to meddle with it, as a guilty woman with the *bitter water* which caused the Curse. Most true was that which *Luther*

spake in this point. If a man could perfectly see his own evils, the sight thereof would be a perfect hell unto him: and this God will bring wicked men unto. *Reprove them, and set their sins in order before them.* Psal. 50. 21. Make them take a view of their own hearts and lives, fuller of sins then the Firmament of stars, or a furnace of sparks. O *Consider this you that forget me*, saith the Lord: *lest I tear you in pieces, and there be none to deliver you.*

Sect. 12.

The second dutie is *Confession*, for he that cries to have sin taken away, acknowledgeth that it lyes upon him. A *full Confession* not of many, but of All sins, either *actually* committed, or *habitually* comprised in our body of sin. * As he in the Comœdian said, that he had invited two guests to dinner *Philocrates*, and *Philocrates*, a single Man, but a double Eater: So in examination of our selves we shall every one finde sins enough in himself to denominate him a double and a treble sinner. A *free Confession*, not as *Pharaohs*, extorted upon the wrack; nor as that of *Judas*, squeezed out with anguish and horror, but ingenuous and penitent, arising from the purpose of a pious heart, that cometh like water out of a *Spring*, with a voluntary freenesse; not like water out of a *Still*, which is forced with fire.

* *Athenæus. lib. 1.*

The third dutie is *Wearinesse* and *detestation* of all sin, for we call not to have a thing removed till we be *weary* of it. Thus we are taught in the *Scripture, to be ashamed, and confounded; to loath, and abhor, to judge and condemne our selves; to throw sin away as a detestable thing, though it be a golden

* Psal 38. 2. Ezek. 16. 63. Ezek. 6. 9. 20. 43. 1 Cor. 11. 31. Isa. 30. 22.

or silver sin. A Spiritual Judgement looks on all sin as filthy and [a] stinking; sheweth a man to himself as a vessell full of Dung, Scum, Excrements, and makes him out of quiet till he be throughly purged. For Hatred is [illegible], against the whole kinde of that which we hate.

The fourth dutie is an acknowledgement of our own *Impotencie* to remove sin from our selves. We have no more power then a slave in chains hath to get out of his bondage till another ransome him; then a dead body in a grave, till Christ raise it. Our Iniquitie *takes hold* on us, and *keeps us down*, that we cannot hearken or be subject to the will of God. If sin were not removed by a greater strength then our own, it would most certainly sink us into Hell.

The last dutie is an *Imploring* of Gods mercie and grace, that what we cannot do our selves, he would be pleased to do for us. [b] In works of Art it is hard to build, but easie to destroy. But in works of sin though our *weakness* is able to *commit* them, yet none but Gods *power* is able to *demolish* them. [c] None but *Christ* is strong enough to overcome the *strong Man*. His *Person* onely hath strength enough to *bear* the Curse of sin: His *Sacrifice* onely *Merit* enough to make expiation for sin. His *Grace* only vertue enough to remove the pollution of sin. Though we should *take Nitre and much Sope*, our sin would be *marked still*; but he cometh with *Refiners Fire and with Fullers Sope*, and can wash out all. It was his onely businesse of coming into the world, *To destroy the works of the Devill*.

[a] Psal. 14.3.
1 Cor 7.
Omne quod putrescit vertitur secum. Augustin Psal. 34. Arist. Rhet.

Eph. 2 1.5.
Psal. 40.12.
Rom. 5.6, 7.
6. 24.
2 Cor. 3.5.
Ier. 6 10.
Rom. 8. 7.

b *Facile est memento, quæ quis velit, credere possessione magnæ fortunæ: facere & parare tam difficile atque arduum. Liv. 2. 24. Corpora lentè augescunt cito extinguuntur. Tac. 1. Vit. Agric.*
Arbores magnas diu crescunt, sunt horâ extirpari. Q. Curt. lib. 7.
c Luk. 11.21.
Ier. 2. 22.
Mal. 3. 3.
1 Ioh. 3. 8.

Now the things which we pray for in this Petition are these three. 1. For *Remission*, that God would take away the condemnation of sin from us, by not imputing the guilt thereof unto us, but would cause it to *passe over* on Christ, on whom he hath *laid the Iniquities of his people*. Such an expression the Holy Ghost useth, נשא the Lord hath caused thy sin *to passe over from* thee to Christ, 2 *Sam.* 12. 13. which being obtained, all other judgements are *ipso facto* removed to, so far as they import proper and vindictive punishment.

Isa. 53. 6. Rom. 4. 8.

Secondly, for *Sanctification*, That the vertue of Christs death, and the grace of his Spirit may subdue the power of sin, and cleanse and strengthen our consciences against the commands of it, and temptations unto it.

Heb. 9. 4. Mich. 7. 19.

Thirdly, for continued *Renovation*, that as in sanctification begun we have power against *all kinds* of sin, so by the continuall *supplies of the holy Spirit*, we may have further power against all *degrees* and remainders of sin. That Christ would purifie our sin unto death, as our sin did him, and not give over mortifying it, till his blood be *revenged* of it to the *uttermost*, and our souls *delivered* from it to the *uttermost*.

Sol. 13.

I shall conclude the first part of the Petition with a short word of Exhortation unto this Honorable Assembly. * Those things which God *worketh* in us, and bestoweth upon us by his *Grace*, he also *requireth* of us by his *Command*: Sometimes he *perswadeth* to turn us, sometimes he *commandeth* us to turn to him: Sometimes he *biddeth* us put away sin

* Ezek. 36. 26. Jer. 31. 18. Ezek. 18. 31. Isa. 1. 16. Heb. 8. 12.

sinne, and sometimes he *promiseth* to take it away from us. *In the one shewing us what is our *duty*, and in the other where is our *help*. And as this latter consideration calleth upon our *Faith* to *pray*; so the former upon our *obedience* to *work*. I shall therefore (Right Honourable) humbly offer a double Exhortation unto all of you.

First, that every one of you would seriously endeavour to take away *all iniquity* from his own person. And unto this there lyeth upon you a double Obligation; one with relation to the safety of your own souls, for whatever other honour, wealth, wisdome, learning, interest a man hath besides, if sin have the predominancy, they are but *Satans Magazine*, and that man his servant to imploy them against God that gave them: and the more mercies any man hath been trusted withal, the heavier judgement will be poured out upon the breach of that trust: Better be a *wooden vessell* to hold Wine, then a *silver vessell* to hold Excrements; better be a *Beggar* with the treasure of Gods grace, then a *Prince* with the load of a mans own sins.

But there is a *further tie* upon you, with relation unto the increase of that Honourable imployment whereunto you are called. *Ita mali esse [illegible] malae, vetera ac Romanis perniciosa.* God will be sanctified in all those that draw neer unto him, as well in *civil*, as in *sacred* Administrations. It is very hard for a person in whom sin rules, to be constant, or faithfull to any publique and honorable service. For *Grace onely establisheth the heart*, Hebr. 13. 9. *Achitophel*, a man of great wisdome falls from David,

* Lex jubet, Gratia juvat. Aug. Epist. 95. & Epist. 144. & l. 3 contr. 2. Ep. pelag. ca. 7. *Petamus ut det, quod ut habeamus jubet.* in Exod. quest. 55. de bono viduitatis, cap. 17.

Tacit. Annal. lib. 4.

vid. Jonah, a man of great valour, fals from *Solomon*. And admit he be faithfull, yet the sin of his heart sends out a prohibition to the wisdom of his head, and the labour of his hand: he that will be a fit vessell for his Masters uses, must first of all *purge himself*, 2. Tim. 2. 21. As we first cleanse a vessell before we use it. When *Joshua* was to negotiate a publique *Reformation*, and to administer a publique service, his *filthy garment* must be taken from him, and he must be clothed with change of rayment, *Zach.* 3. 4, 7. Let every one of you make his publique service one argument more then he had before, for his necessary reformation, and let the piety of your lives bear witnesse to the integrity of your honourable undertakings.

Sect. 14. Secondly, As you must take away sin from your selves, so make it your principall work to *take away iniquitie out of the Land*; Liberty, Property, Priviledges are sacred and pretious things, not to be in the least manner betrayed, yea in some sense we may look upon them, as the Jews upon their *Masora, tanquam legis & pietatis sepem.* As a fence and mound unto Religion it self. *Arbitrary* government would quickly be tampering in sacred things, because corruption in the Church is marvellously subservient and advantagious to corruption in the State. But the most Orient Pearl of this Kingdome is our *Religion*, and the bitterest enemies unto that, are our *sins*. These are the snuffes that dim our *Candlestick*, and threaten the removall of it; these the *leaven* that defile our *Assestors*, and unto God to passe away and depart from us; these

R. Akiba in pirke Abeth.

obstru-

obstructions between his sacred Majesty and you, and between both, and the happinesse of the Kingdome. Think seriously what wayes may be most effectual to purge out this leaven out of the Land. The principall *sacrificing knife* which kils and mortifies sin, is the *Word of God*, and the knowledge of it. It would have been a great unhappinesse to the Common-wealth of Learning, if *Caligula* had (as he endevoured) deprived the world of the writings of *Homer*, *Virgil*, and *Livy*. But O! what an Ægyptian calamity is it, to have in this Sun-shine of the Gospel, thou'ands of persons and families (as I doubt not but upon inquirie it would appear) without the writings of the Prophets and Apostles. A Christian *souldier* without his *sword*, a Christian *builder* without his *rule* and square, a Christian calling without the instruments and ballances of the Sanctuary belonging to it. O therefore that every Parish had an indowment fit for a learned, laborious and worthy Pastor, and Pastors worthy of such endowments, that provision were made that every *family* might have a *Bible* in it, and (if by Law it might possibly be procured) the exercises of Religion therewithall, this would be the surest Magazine to secure the happinesse of a Kingdome: that all *reproachfull titles*, which the devill useth as scarecrows and whistlers to keep back company from pressing in upon Christs Kingdome, were by Law proscribed; That *scandalous* sins were by the awfulnesse and severity of *Discipline* more blasted and brought to shame. That the Lords house were more frequented, and his day more

Sueton in Calig cap. 34.

more sanctified, and his Ordinances more reverenced, and his Ministers, which *teach the good knowledge of the Lord*, more encouraged then ever heretofore. In one word, that all the severall *fountains* of the Common-wealth were settled in a sound and flourishing constitution. That in every place we might see *Piety* the Elme to every other Vine, the supporter to every other profession. *Learning* adorned with Piety, and *Law* administred with Piety, and *Counsels* managed with Piety, and *Trade* regulated with Pietie, and the *Plow* followed with Pietie. That when *Ministers* fight against sin, with the sword of Gods Word, you who are the Nobles and Gentry of the Land, would second them, and frown upon it too; a *frown* of yours may sometimes do as much service to Christ, as a *Sermon* of ours. And he cannot but take it very unkindly from you, if you will not bestow your *countenance* on him who bestowed his *blood* on you. That you would let the strictnesse of your lives, and the pietie of your examples put wickednes out of countenance, and make it appear (as indeed it is) a base and a sordid thing.

If we would thus sadly set our selves against the sins of the Land, no power, no malice, no policies should stand between us and Gods mercies; Religion would flourish, and peace would settle, and trade would revive, and the hearts of men would be re-united, and the Church be as a City compacted, and this Nation would continue to be as it hath been, like the Garden of *Eden*, a mirrour of prosperity and happinesse to other people, and God

would

would prevent us in the second part of our Petition, with the blessing of *goodnesse*; as soon as ever iniquity were removed, he would *do us good*, which is the second thing here directed to pray for, *Receive us graciously*.

In the originall it is מוב *Take good*, to wit, to bestow upon us; so *Taking* is sometimes used for *Giving*: He *received gifts* for men, so in the Psalm, he *gave gifts* to men, so in the Apostle: and it is not improbable that the Prophet here secretly leadeth us to Christ the Mediatour who first receiveth gifts from his Father and then poureth them forth upon his Church. *Act.* 2. 23. Sect. 15.

Gen. 43. 31. Psal. 68. 19. Ephes. 4. 8.

The meaning then is. Lord, when thou hast pardoned weakned, mortified sin, go on with thy mercy, and being in Christ graciously reconciled unto us, give further evidence of thy fatherly affection, by bestowing portions upon us. They shall not be cast away upon unthankfull persons: we will *render the Calves of our lips*, they shal not be bestowed upon those that need them not, or, that know where else to provide themselves. It is true we have gone to the Assyrian, we have taken our *horses* instead of our *prayers*, and gone about to finde out good; we have been so foolish as to think that the *Idols* which have been beholden to our hands for any shape that is in them, could be instead of hands, and of God unto us, to help us in our need: but now we know that men of *high degree are but a lie*, that *horses* are but a *vanity*, that an *Idol is nothing*, and therefore can give nothing. That power belongeth unto thee, none else *can do it*, That *mercy*

Psal. 62. 9. 33. 17. 20. 7. 1 Cor. 8. 4.

 belongeth

belongeth unto thee, none else *will do it*, therefore since in thee only the *fatherless find mercy*, be thou pleased to do us good.

We will consider the words, first, *absolutely*, as a single prayer by themselves. Secondly, *relatively*, in their connexion, and with respect to the scope of the place.

From the former consideration, we observe, That *all the good we have is from God*; he only must be sought unto for it; we have none in *our selves*, I know that in me, that is, *in my flesh dwelleth no good*, Rom. 7. 18. we can neither * think, nor speak, nor do it.

* Gen. 6. 5. 2 Cor. 3. 5. Matth. 12. 34. Psal. 14. 3.

And missing it in *our selves*, it is all in vaine to seek for it in *things* [illegible] our selves.

They can provide for our back and belly (and yet not that neither without God: the root out of which the fruits of the earth do grow, is above in heaven, the Corne, Wine, is resolved into God. *Hos.* 2. 21.) But if you go to your Lands, or Houses, or Treasuries for physick for a sick soul, or a guilty conscience, they will all return an *Ignoramus*: [illegible] enquiry, salvation doth not grow in the furrows of the field, neither are there in the earth to be found any Mines or Harvests of Gracious Comfort.

In God alone is the *fountain of life*, he that only *is good*, he only *doth good*; when we have wearied our selves with having recourse to second causes, here at last, like the wandering Dove, we must arrive for rest: *Many will say, who will shew us any good, Do thou lift up the light of thy countenance upon*

a Psal. 369
b Matt. 19. 17.
c Psal. 119. 68.

m Psal. 4.6. From him alone comes every good gift, *Jam.* 1.17. whether *Temporall*, it is his blessing that maketh the creature able to comfort us: The woman touched the hem of Christs garment, but the vertue went out of the garment, but out of Christ. *Luk.* 8. whether *Spirituall*, sanctified *e faculties*, sanctified *f habits*, sanctified *g motions*, glorious *h relations*, in Predestination, Adoption, and Christian Liberty: excellent *i gifts*, heavenly *k comforts*, all and onely from him. And that *without change* and alteration he doth not do good one while, and evill another, but goodnesse is his proper and native operation; he is not the *author of sin*, that is only the *devill*; he is not the author of *death*, that caused by sin; but *l our destruction is of our selves*. And therefore though the *n* Prophet say, *Is there any evill in the city, which the Lord hath not done?* Yet, he doth it not but onely as it is *bonum justitiæ*, good in order to his glory. For it is just with God, that they who run from the *order* of his *Commands*, should fall under the *order* of his *Providence*, and doing willingly what hee forbids, should unwillingly suffer what he threatneth.

In one word, God is the *Author* of All *good*, by his grace *working* it: the *Permitter* of all *evill*, by his *patience* enduring it: the *orderer* and disposer of both, by his *mercy* rewarding the one, by his *justice* revenging the other, and by his *wisedome* directing both to the ends of his eternal glory.

This serveth to discover the free and *sole working* of Grace in our first conversion, and the *continued working of grace* in our further sanctification whatsoever

Sect. 16.

d Prov. 10.2. Matth. 4.4. 1 Tim. 4.5.

e 1 Joh. 5.20. Phil. 1.23. Ier. 32.39. Rom. 5. 5. *f* Eph. 2.8,9,10 Col. 2.11,12.

g 2 Tim. 2.25. Phil. 2.13.

h Eph. 4.5,6. Joh. 5.12.

i 1 Cor. 12.6.

k 2 Cor. 1.3. Rom 15.13.

l Concil. Milevit. can. 3,4,5. Concil. Arausican secund. Aug. de grat. & lib. Arb. ca. 21.

m Hos. 13.9.

n Amos 3.6. Isa. 45.7. Vid. Tertul. con. Marcion. li. 2. ca. 14.

soever is good in us *habitually*, as Grace inhering, or *actually*, as Grace working, is from him alone as the Author of it. For though it be certain, that when we will and do, our selves are agentes, yet it is still under and from him, [o] *Certum est nos facere cum faciamus, sed ille facit ut faciamus*, as the great champion of Grace speaketh; by Grace we are that we are, we do what we do in Gods service: Vessels have no wine, bags have no money in them, but what the Merchant puttetb in: the bowls of the Candlesticks had no oyl but that which dropped from the Olive branches.

Other things which seek no higher perfection then is to be found within the compasse of their own *nature*, may by the guidance and activity of the same *nature*, attain thereunto: but man aspiring to a *divine* happinesse, can never attain thereunto but by a *divine* strength: [q] impossible it is for any man to *enjoy God without God*.

The truth of this point sheweth it in five gradations.

1. By *Grace* our [r] *minds* are *enlightened* to know and beleeve him: for *spiritualls things are spiritually discerned*.

2. By *Grace* our [s] *hearts* are *inclined* to love and obey him, for spiritualls things are spiritualls *approved*: He onely by his Almighty and ineffable operation, worketh in us, [t] *Et Veritatis Revelationes, et bonas voluntates*.

3. By *Grace* our [u] *lives* are enabled to *work* what our hearts do love, without which, though we should *will*, yet we cannot *perform*, no more then the

o Aug. de grat. & li. arb. ca. 1. 6 de grat. Christi ca. 24. cont. 2. ep. Pelag. li. 4. c. 6. de perfect. justitiæ ca. 19.

p Aug. de civ. Dei. lib. 22. c. 29. *Field of the church*. l. 1. c. 2.

q Aug. li. de patientia. c. 18.

r 1 Cor. 2. 12. 14. Matt. 11. 27. Ier. 31. 34. Vid. Aug. de grat. Christ. li 1. c. 13. 14. & ep. 143.

s Ioh. 6. 45. Ezek. 36. 26. Ier. 32. 39.

t Aug. de grat. Christi c. 24.

u Heb. 13. 20. Rom. 7. 18. Phil. 2. 13.

the knife which hath a good edge is able actually to cut, till moved by the hand.

4. By *Grace* our good works are carried on unto [x] *perfection*. *Adam* wanting the Grace of *perseverance*, [y] fell from innocency it self: [z] It is not sufficient for us that he *prevent* and *excite* us to *will*, that he *co-operate* & *assist* us to *work*; except he *continually follow* and *supply* us with a *residue of spirit* to perfect and *finish* what we set about. All our works are begun, continued, and ended in him.

Lastly, By *Grace* our perseverance is *crowned*: for our best works could not endure the triall of justice, if God should enter into judgement with us; Grace *enableth* us to work, and Grace *rewardeth* us for working; Grace beginneth [a], and Grace finisheth both our faith and salvation. The *work* of holinesse is nothing but *Grace*, and the *reward* of holinesse is nothing but *Grace for Grace*.

Secondly, this teacheth us how to know Good from Evil in our selves; what we look on as *good*, we must see how we have derived it from God; the more recourse we have had unto God by prayer, and faith, and study of his will, in the procurement of it, the more *goodnesse* we shall find in it. A thing done may be *good* in the *substance* of the work, and yet *evill* in the *manner* of doing it; as the *substance* of a vessell may be *silver*, but the *use* sordid. *Iehu* his zeal was rewarded as an act of *Iustice*, *quoad substantiam operis*, and it was punished too as an act of *policy*, *quoad modum*, for the perverse end. A thing which I see in the night may shine, and that shining proceed from nothing but rottennesse. We must

x 1 Thes. 5. 23. 1 Pe. 5. 10. Iude ver. 24. Ioh. 7. 15.

y Vid. Aug. Enchirid c. 32. de grat. & lib. arb. c. 6. & 19. Peto ut accipiam, & cum accepero rursus peto. Hieron. ad Ctesiphont.

z Psal. 143. 8. Isa. 64. 6.

a Phil. 1. 6. Heb. 12. 2.

Sect. 17.

phil. 1. 15. 16.

1 King. 10. 30. Hosea. 1. 4.

must not measure our selves by the *matter* of things done: for there may be [b] *Malum opus in bona materia. Doeg* prayes, and *Herod* hears, and Hypocrites fast, and Pharisees preach: but when wee would know the [c] *goodness* of our works, look to the *fountain*, whether they proceed from the Father of lights by the spirit of love, & the grace of Christ, from humble, penitent, filiall, heavenly dispositions; nothing will carry the soul unto God, but that which cometh from him. Our Communion with the Father, and the Sonne, is the triall and foundation of all our goodnesse.

Thirdly, This should exceedingly abase us in our own eyes, and stain all the pride, and cast down all the Plumes of flesh and blood, when we seriously consider that in us, as now [d] degenerated from our originall, there is no *good* to be found, our *wine become water*, & our *Silver dross*, as our Saviour saith of the devil; when he lies he speaks *de suo* of his own, so when we do evil, we work, *de nostro*, of our own, and *secundum hominem*, as the Apostle speaks, *According unto man*, 1 Cor. 3. 3. Lusts are [f] *our own*, our very [h] *members* to that body of sin which the [i] Apostle calleth the *old man*, with which it is as impossible to do any good, as for a Toad to spit Cordials.

Men are apt to glory of their good hearts and intentions, only because they cannot search them. *Ier.* 17. 11. and being *carnal* themselves, to entertain none but *carnal motions* of Gods service. But if they knew the purity and jealousie of God, & their own impotency to answer so holy a will, they would lay

b 1 Sam. 21. 7. Mar. 6. 20. Act. 24. 25. Isa. 58. 3. Matth. 6. 16. Mat. 23. 2, 3.

c Rebus ad ima tendentibus in Imo ponitur fundamentum; Ecclesia vero in Imo posita tendit in Cœlum, fundamentum ergo nostrum ibi positum est. Aug. Enarrat. 1. in Psal. 29.

d Ier. 2. 21. e Isa. 1. 22. Ezek. 22. 18.

f Ioh. 8. 44.

h Rom. 7. 24. Iam. 1. 14.

i Col. 3. 5. Eph. 4. 22.

lay their hands upon their mouthes, and with *Iob* abhor themselves, and with *Esaiah*, bewail the uncleanneſſe of their lips, and with *Moses*, fear and quake as not being *able to endure the things that are commanded*, and with *Iosuah*, acknowledge that they *cannot serve God, because he is holy*: they would then remember that the Law of God is a *Law of fire*, Deut. 33. 2. and the Tribunall of God, a *Tribunall of fire*, Ezek. 1. 27. that the pleading of God with sinners, are in *flames of fire*, Isa. 66. 15, 16. that the triall of all our works shall be by *fire*, 1 Cor. 3. 13. that the God before whom we must appear, is a *consuming fire*, Hebr. 12. 29. Goe now and bring thy straw and stubble, thy drowsie and sluggish devotion, thy fickle and flattering repentance, thy formall and demure services into the fire, to the *Law* to measure them, to the *Iudge* to censure them; nay, now carry them to thine *own conscience*, and tell me whether that will not passe the Fathers verdict upon them, *Sordet in conspectu Iudicis, quod fulget in conspectu operantis*, That which is fair in thine eye, is filthy in Gods.

Lastly, this serveth for Exhortation unto these particular duties. First, unto *Patience* and *meekneſſe* under any evill that God may bring upon us, and that not barely, because he doth us good in other things, which was *Iobs* argument, *Shall we receive good from the Lord, and not evill?* Job 2. 10. But further, because the very evils that come upon us, are oftentimes by him intended for *good*, as *Ioseph* told his brethren, Gen. 50. 20. We see not angry with the Physician when he launceth, dieteth, and

Iob 42. 5, 6.
Isa. 6. 5.
Heb. 12. 20.
Iosh. 24. 19.

Greg. Sect. 18.

* *Medicina etiam invitis prodest.* Sen. ep. 98 *Quæ per insuavitatem medentur, emolumento curationis offensam sui excusant, & præsentem injuriam superventura utilitatis gratia commendant.* Tertul. de penit. cap. 10.

and restraineth us of our will; he denieth us our will, that we may have our will: a sick man is many times most faithfully served, when he is crossed. I lop my trees, bruise my grapes, grinde my corn, to fit it to the ends whereunto it tendeth. Gods *end* is merciful when his *hand* is heavy, as *Iohns* Roll was, [b] *sweet in the mouth, but bitter in the belly*, so troubles may be bitter to the palate, but profitable to the Conscience: like hot spices that bite the tongue, but comfort the stomack.

[b] Rev. 10. Heb. 11.11. Isa. 27.9. 48.10.

And as it dictateth *patience* in *suffering evil*, so in *doing our duties*, though we [c] suffer contempt and reproaches for it. If we were to receive our rewards from men, their frowns might discourage us: but when we have done Gods *will*, God himself will be our *reward*, and make his promises a comfort unto us. *Moses* and *Aaron*, though their whole imployments were for the good of Israel, were yet repayed with murmuring & discontent, and the people like children, *qui cibum sumunt, sed flentes* (to use the similitude of the Orator in *Aristotle*) repined at the food which their prayers obtained for them, yet nothing dismayed them from their duty. *Etiam post naufragium tentantur. Maria.* The woman of *Canaan* prays on when she is denied, and *Iacob holds* with his hands when his thigh is lamed: our first care must be to be in our way, to be doing our duties, & then though (as (*Solomon* speaks) we should meet a *Lion in our way*, we must not be dismayed, for *Angels* are stronger then *Lions*, and he hath *given his Angels charge over us, to bear us in our wayes*, psal. 91.11. Yea, *Whilest we are with him*, he himself is with

[c] *Quisquis volens detrahit famae meae, nolens addit mercedi meae.* August. cont. literas Petiliani li. 3. cap. 7.

Rhetor. l. 3. c. 9.

Sen. ep. 88.

without, 2 Chron.15.2. so that the way of the Lord is the surest and safest walke that any man can have, *The way of the Lord is strength to the upright*, Prov. 10.29.

Secondly, unto *Humility*: If thou be a Vessell of *gold*, and thy brother but of *wood*, be not high minded, *it is* [a] *God that maketh thee to differ*, the more *bounty* God shewes, the more *humility* he requires. Those [b] Mines that are richest are deepest, those Stars that are highest seeme smallest, the goodliest buildings have the lowest foundations; the more God honoureth men, the more they should humble themselves; the more the fruit, the lower the branch on which it grows; *pride* is ever the companion of *emptinesse*: O how full was the Apostle, yet how [c] low was his language of himselfe, *least* of Saints, *last* of Apostles, *chiefe* of sinners, no *sufficiency to think, no abilities to doe*, all that he is, he is *by grace*; thus *Humility* teacheth us in our *Operations* to draw *strength* from God, not for our selves; in our *graces* to ascribe their *goodnesse* to God, and their *weaknes* to our selves.

Thirdly, unto *dependance* and continuall recourse to God, as the fountaine of all good, to keep an open and an unobstructed passage between him and our soule: say not, I have light enough in my house, I may now shut up my windowes, for light within hath *dependance* upon immediate supplies from the Sun without, and so hath *grace* upon continuall supplies from the *Sun of righteousnesse*; God teacheth even the *Husbandman* to plow and thresh, *Isa.* 28. 26. In these things his direction is to be implored:

a 1 Cor.4.7. Rom 11.20. *Ille discernit qui unde discernaris impertit, panam debitam removendo indebitam gratiã largiendo.* Aug. contr.2.ep.Pelag.l.2 ca.7.

b *Opulentissima metalla quorum in alto latent venae.* Sen ep.23. *Altissima flumina minimo sono labuntur.* Q. Curt.l.7.

c Ephes.3.8. 1 Cor.15.8. 1 Tim.1.15. 2 Cor.3.5. Rom.7.18.

Vide *Aug.* de grat. & li. arb. cap.8.

plored: Meddle not then with great and high affairs, without recourse unto him. His *name* is *Counseller*, and his *testimonies* are *Counsellors*, let them be the rule and square of all your debates. It is [a] recorded for the honour of *Scipio*, that he went first to the *Capitoll*, and then to the *Senate*. But you have more noble examples. [b] *David* is put to flight, he flyes and *prayes*; *Ezekiah* is at a stand in all his Counsels, he sends to the Prophet and *prayes*; *Iehosaphat* is in great distresse, and knowes not what in the world to doe, but he *prayes*; *Nehemiah* is sore afraid, and hath a Petition to make to the King, but first he makes one to God, and *prayes*; when ever the children are come to the birth, and there is no strength to bring forth, all the world cannot furnish you with such another *Midwife* as prayer, and recourse to God; it hath delivered even graves of their dead. Therefore let me beseech you, when ever you meet with such difficulties as put you to a stand, that you know not what to advise or resolve upon, goe to your Closets, prostrate your selves at his Throne, whose honour it is to be *seene in the Mount*, beg counsell of him in whom are hid all the Treasures of wisedome and knowledge. Let it appeare that you seek *his face* to direct you, and *his glory* as the supreme end and designe of all your consultations, and then try whether he be not a present help in trouble, and whether he will not magnifie the *wisedome* of his Counsell in the *perplexitie* of yours.

Fourthly, unto *fidelity*, in the use of any good which God bestowes upon us, for God gives not talents

Isa.9.6.
Psal.119.24.
a Liv.lib 26.
A Gell.l 7.1.
Valer.Max.
l.1.c.2.
b 2 Sam.15.
26,31.
Isa.47. 3,4,15.
2 Chr.20 6.
Nehem.2. 3,4.

talents to men, barely to *enrich* men, but to *imploy* them; therefore as the Vessell hath one passage to let the Wine into it selfe, and another to poure it out into the Flaggon, so we should not only fill our selves by dependance upon God, but should supply our selves by love and service unto our brethren.

Right Honourable, This Nation hath put into your hands all that is outwardly deare unto them, their persons, posterities, liberties, estates; In these sad and wofull distractions, they look upon you as *binders*, and *healers*, and standers in the gap, and *repayrers* of the wast-places; God hath called you unto an high and a great trust; and the sad distempers of the Church and State, the distresses and desolations of Ireland, the doubts and feares, the shiverings and convulsions of England, and in these two *the interest of all the Protestant Churches* call upon you, like the man of Macedonia in Saint *Pauls* vision, *Acts* 16.9. *Come and help us.* Now in this great strait, when the children are come to the birth, and there is no strength to bring forth, stir up the graces of God in you, call together all that is within you to call upon his name, improve the uttermost of your interests in him for the state of his Church, mannage every one of his gifts to the closing of those miserable breaches which threaten an inundation of calamitie upon us all; wisedome, and learning, and piety, & prudence, are *healing things*: Remember (and O that God would put into the hearts of this whole Kingdome, from the *Throne* to the *Plow* to remember) the fate of a divided King-

dome from the mouth of truth it selfe; O that we would all remember that misunderstandings, and jealousies, and divisions of heart are an high evidence of Gods displeasure, and that *through the wrath of the Lord of Hosts, a Land is darkned*, and as it were infatuated, when *Manasse is against Ephraim, and Ephraim against Manasse, and every man eateth the flesh of his owne Arme*. Isa. 7. 9. 21. O let us all remember what it cost *Shechem* and *Abimelech*, what it cost *Benjamin*, and the other Tribes, even the losse of threescore and five thousand men: remember *Priamus* and his children will laugh, Babylon will clap their hands and wag their head; no such time for *Shishak* the Ægyptian to trouble Jerusalem, as when Israel is divided. 2 *Chron.* 12. 2. Let it never be said of Gods owne people, that they are fallen into the curse of Midianites, and Ammorites, and Edomites, and Philistines to help forward the destruction of one another. O that God would give this whole Nation hearts to consider these things, that he would put a spirit of peace and resolved unity into the minds of this whole people, to be true to their owne happinesse, and by how much the greater are the subtilties of men to divide them, to be so much the more firmly united in prayers to God, and in concord between themselves, that they may not expose their persons, estates, posterities, and (which is dearest of all) their Religion, to the craftie and bloodie advantages of the enemies of the Protestant Churches, who in humane view could have no way to overthrow them, but by their *own dissentions*.

I have done with this point, and shall conclude all with a very few words of the next, which is drawn from the scope and connexion of the prayer suggested, to the judgement threatned, It is this;

When temporall judgements are felt or feared, Gods people should pray for spirituall mercies; Humane sorrows cannot overcome where the joy of the Lord is our strength. Thus the Lord seems to have taught his Apostle, he was under some pressing discomfort, the messenger of Satan sent to buffet him; he prayes for particular deliverance, and God answers him *non ad voluntatem sed ad utilitatem*, implying a direction unto all such prayers, *My grace is sufficient for thee*, 2 Cor. 12.9. When thou feelest a thorn in thy flesh, pray for grace in thy heart, the buffets of Satan, cannot hurt, where the grace of God doth suffice; so he directeth in time of plague and famine, to pray, and to seek his face, 2 *Chron.* 7. 14. to look more after his *favour* than our *owne ease*; to be more solicitous for the recovering of his *Love*, than for the removing of his *Rod*. This is a true character of a filiall disposition. *In the way of thy judgements*, even in that way, wherein wicked men fling thee off, and give thee over, and quarrell with thee, and repine against thee, even in the way of thy judgements *do we wait for thee, and the desire of our soul* is more to *thy Name*, than to our own deliverance, *Isa.* 26.8. true Diciples follow Christ, more for his *Doctrine* than his *loaves*, and are willing to choose rather *affliction* than *iniquity*.

The grace and favour of God is *life*, *Psal.* 30.5. *better than life*, *Psal.* 63.3. and therefore must needs be

Sect. 19.

Bonus qui non tribuit quod volumus, ut tribuat quod malimus. Aug. ep. 34.

Exaudiens Cardinem desiderii ejus, non curasti quod tunc petebat, ut in me faceres quod semper petebat. Conf. li. 5. c. 8.

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be the most soveraigne Antidote to preserve, and to bear up the soul above all other discomforts, whereas if he be angry, no other helps are able to relieve us. Brasse and Iron can fence me against a Bullet or a Sword, but if I were to be cast into a furnace of fire, it would help to torment me, if into a pit of water, it would help to sinke me: Now our God is a *consuming fire*, and his breath a *streame of brimstone*. Humane plaisters can never cure the wounds which God makes: where he is the Smiter, he must be the Healer too, *Hos.6.1.* All the Candles in a Countrey are not able to make day there, till the Sunne come: and all the contents of the world are not able to make comfort to the soule, till the *Sun of Righteousnesse arise with healing in his wings*. In a Mine, if a damp come, it is in vaine to trust to your lights, they will burn blew, and dimme, and at last vanish, you must make haste to be drawne upward if you will be safe. When God sharpneth an affliction with his displeasure, it is vaine to trust to worldly succours, your desires and affections must be on *things above*, if you will be relieved. There is no remedie, no refuge from Gods *anger*, but to Gods *grace*. Bloud-letting * is a cure of bleeding, and a burn a cure against a burne; and running into God is the way to escape him, as to close and get in with him that would strike you, doth avoid the blow. In a tempest at Sea, it is very dangerous to strike to the shore, the safest way is to have Sea-roome, and to keep in the Main still: there is no landing against any tempest of Gods judgements at any *shore* of worldly or carnall policies, but the way is to keep with

Heb.12.29. Isa.30.33.

* *Calores caloribus ouerando deprimimus & sanguinis fluxu defusa insuper venula revocamus.* Tertul.

with him still; if he be with us in the Ship, the winds and the Sea will at last be rebuked.

This then should serve to humble us for our *carnall prayers* in times of judgement, such as the hungry Raven, or the dry and gaping earth makes, when we *assemble our selves for Corne and Wine*, for peace and safety, and be in the meane time careless whether God receive us graciously or no. God much complains of it, when he slew Israel, the *rack* made him *rore*, the *rod* made him *flatter*, but all was to be rid of affliction: It was the prayer of *nature* for *ease*, not of the *Spirit* for *grace*, for their *heart was not right*, Psal.78. 34, 37. The like he complains of after the Captivity: they fasted and prayed in the *fifth moneth* (wherein the City and Temple had bin burned) and in the *seventh moneth* (wherein *Gedeliah* had bin slain, and the remnant carried captive) but they did it not out of *sinceritie* toward God, but out of *policie* for themselves; and this he proves by their behaviour after their return. If you had indeed sought me, you *would have remembred the words of the Prophets, when Ierusalem was inhabited before*, and being returned, would now have put them to practise. But Jerusalem inhabited *after* the Captivitie, is just like Jerusalem inhabited *before* the captivitie; so that from hence it appears, that all their weeping and separating was not for pious, but politique reasons, *Zach.*7. 5, 6. And there is nothing under heaven more hatefull, or more reproachfull unto God, than to make *Religion serve turns*, to have *piety* lacquey and dance attendance, and be a drudge, and groom to *private ends*, to make it a cloake to *policy*,

Sect.20.

Jer 42.12. 41.1.

licy, a varnish to rotten wood, silver, drosse to a broken Potsheard.

O then, when we weep and seperate our selves, let us not think to *mock God* with empty *ceremonies* of Repentance, let us not assemble our selves, only to flatter away the rod from our back, and to get peace and security to our owne persons, and then let the favour of God, the power of his Grace, the comforts of his Spirit be as unregarded as before: (as if we fasted and prayed onely for our *backs* and bellies, not for our *Consciences* or conversations) for be we well assured, he who doth not aske the things which he ought, shall not obtain the things which he asks: such a prayer begs nothing but a deniall.

We have now many fasts together, prayed for making up our breaches, for reparing our ruines, for composing our distractions, for reducing this Kingdom unto an happy constitution, for a right understanding between the King and his great Councell. These prayers we have not found yet return like *Noahs* Dove, with an Olive branch, a gracious answer unto us again. What's the reason? Where's the obstruction? Is not he a God that heareth prayers? Is it not his Title? Doth he not glory in it? Certainly mercies stop not at God, but at us. *We are not straitned in him, but in our own bowels:* If there come but a little light into a room, the defect is not in the Sun, but in the narrownes of the window; if a vessell fill but slowly, the fault is not any emptines in the Fountain, but the smallnes of the pipe. If mercies ripen slowly, or stop at any

any time in the way, it is not becauſe they are unwilling to come to us, but becauſe we are unfit to enjoy them. Our prayers doubtleſs, in many of us, have not been words taken from him, but from our own carnal dictates.

We would fain have things well in our Country, but have we hitherto looked after our conſciences? The deſtractions without us, have they driven us to conſider the diſtempers within, or to deſire the things above? The unſetledneſs of peace in the Kingdom, hath it awakened us to ſecure our peace with God? We would fain have better times, but have we yet laboured for better hearts? we would fain have a right underſtanding between the King and his great Councel, but have we yet ſadly ſet about it, to have a more clear and ſweet Communion between us and our God? we long to ſee more good laws, but are we yet come to the care of good lives? Every one cries out, *Who will ſhew us any good?* but how few think on the *light of Gods countenance?*

Semper dies mali in ſeculo, boni in Deo, Aug. in Pſalm 33.

Hence, hence (Beloved) is the miſcarriage of all our Prayers. If we would *ſeek gods Kingdom*, we are promiſed other things by way of overplus and *Acceſsion*, as he that buyeth a Treaſury of Jewels hath the Cabinet into the Bargain. But when we place our Kingdom in outward comforts, and let our *daily bread* ſhut out all the other five petitions out of our prayers; no wonder if the *promiſes of this life*, which are annexed unto Godlineſs, do not anſwer thoſe prayers wherein *godlineſs* is neglected. It were prepoſterous to begin the building of an

house at the Roof and not at the Foundation *Piety* is the foundation of *prosperity*. If you would have your *cheldrin like plants & like polished stones, your Garners ful, your Cattel plenteous, no complaining in your streets**; If you would have the King happy, and the Church happy, and the State happy, and peace and prosperity flourish again; Let our chief prayer be, Lord make us a happy people by being *our God*. Give us thy self, thy grace, thy favour, give us renewed hearts, and reformed lives; let not our sins confute, and outcry, and belie our prayers, and pray them back again without an Answer: And when we seek thee and thy Christ above all, we know that with him thou wilt freely give us all other things. The spiritual good things which we beg, wil either remove, or shelter and defend us from the outward evil things which we suffer.

Secondly, this serveth for an instruction unto us touching a sanctified use of Gods judgments, or threatnings: when we *learn obedience* (as Christ did) *by the things which we suffer*, *Hebr.* 5.8. when παιδεύματα are μαθήματα, that we are chastened and taught togethef, *Psal.* 94.12. when sufferings do quicken spiritual desires, and the more troubles we find in our *way*, the more love we have to our *Country*: when we can say, *all this is come upon us, and yet we have not forgotten thee*, *Psal.* 44.17,18. when we can serve God as wel in *plowing and breaking the clods*, as in *treading out the Corn*, *Hos.* 10.11. When with *Jonah* we can delight in him even in the Whales belly, and suffer not our love of him to be quenched with all the waters of the Sea. When we can truly say

* Psal. 144. 12. 15.

Quidquid mihi præter illum est; dulce non est, quicquid mihi vult dare Dominus meus, auferat totum, & se mihi det. Aug. Enarrat. 2. in Psal. 26. *Hic quod vinum est non potest esse panis; quod tibi Lux est, non potest esse potus; Deus tuus totum tibi erit. Manducabis Eum ne Esurias, bibes Eum ne sitias, illuminaberis ab eo ne sis Cæcus, fulcieris ab eo, ne deficias. Ib. in* Psal. 36. *Sect.* 21

ſay to him; Lord love me, and then do what thou wilt unto me; let me feel thy *rod*, rather then forfeit thine *affection*: when we can look through the Anger of his chaſtiſements unto the Beauty of his *Commands*, and to the ſweetneſs of his loving countenance, as by a Rain bow we ſee the beautiful Image of the Suns-light in the middſt of a dark and wateriſh Cloud: when by how much the *Fleſh* is the fuller of *pain*, by ſo much *prayers* are fuller of *ſpirit*; by how much the *heavier* are our *earthly ſufferings*, by ſo much the *ſtronger* are our *heavenly deſires*: when God threatneth *puniſhments*, and we pray for *grace*, this is a ſanctified uſe of Gods judgments. And this we ſhould all be exhorted unto in the times of diſtraction, to make it the principal argument of our prayers and ſtudy of our lives, to obtain *ſpiritual good things*; and the leſs comfort we find in the world to be the more importunate for the comforts of God, that by them we may incourage our ſelves, as *David* did in his calamity at *Ziglag*, 1 *Sam.* 30.6. when the City *Shechem* was beaten down to the ground, then the men and women fled to the ſtrong Tower and ſhut that upon them, *Judg.*9.51. *The name of the Lord is a ſtrong Tower, the Righteous fly to it and are ſafe*, Prov. 18. 18.

Herein we ſhall *more honour God* when we ſet him up in our hearts *as our fear and treaſure*, and *mourne* more towards him, then for the miſeries we feel, and *ſuſpire* more after him, then all the outward contentment which we want.

Herein we ſhall *more exerciſe Repentance*, for it

is *worldly sorrow* which droopeth under the pain of the *flesh*, but *godly sorrow* is most of all affected with the *Anger of God*.

Herein we shall *more prevail with God*, the more *heavenly* the matters of our prayer are, the more *prevalent* they must needs be with an *Heavenly Father*; we have five spiritual petitions unto one for bread; the more sutable our prayers are to *Gods wil*, the more easie access they will have to his eare. The Covenant of grace turns *precepts* into *promises*, and the spirit of grace turns preceps and promises into *prayers*. It is not Gods wil that we should live without afflictions, but *our sanctification is Gods will*, 1 *Thes*.4.3. The more prayers proceed from *love*, the more acceptable to the *God of love*; now prayer against *judgments* proceeds from *fear*; but prayer for *grace* and *favour* proceeds from *love*.

Lastly, hereby we shall *more benefit our selves*; Gods *grace* is much better then our *owne ease*; It gives us *meekness* to submit, It gives us *strength* to bear, It gives us *wisedom* to benefit by our afflictions.

Gods *favour* is much better then our *own ease*, and is a recompence for sufferings beyond all their evils. A man would be contented to be loaded with gold, so he might have it for the bearing, though it be *heavy*, yet it is *precious*, and Gods favour turns affliction into gold. *If he gives quietness, nothing can give trouble*, *Job* 34.29. and if he keep back his grace and favour, nothing can give peace; neither wealth, nor honours, nor pleasures, nor Crowns nor all the world, with the *fulness*, or rather

ther the *emptiness* thereof, nor can doe us any good at all. Any thing which wil consist with the reign of lust, with the guilt of sin, with the curse of the Law, with the wrath of God, with horrors of conscience, and with the damnation of Hel, is too base to the called the good of man. *To doe judgment, to love mercy, and walk humbly with God*, this is *bonum hominis*, the good of man, *Mich.* 6. 8. *to fear God, to keep his Commandements*, this is *totum hominis*, the whole end, and happiness of man, *Eccles.* 12. 13.

O then get Remission and Removal of sin, get this *bonum hominis*, the oyl of grace in your Lamps, the peace of God in your hearts, the streams of the Rivers of God in your consciences, and then, though the earth be moved, and the mountains shake, and the waters roar, what ever distractions, what ever desolations happen, *Impavidum ferient ruinæ*: thou shalt find a *Chamber* in Gods *providence*, a *refuge* in his *promises*, a *Pavilion in the secret of his presence* to protect and to comfort thee above them all.

THE SECOND SERMON

Upon HOSEAH. Ch.14.Ver.2.

Hos. 14.2.3.

—*So will we render the Calves of our lips.*
3 *Asshur shall not save us, we will not ride upon horses, neither wil we say to the work of our hands, ye are our gods, &c.*

IN the whole Context we have before observed two general parts. Israels *prayer*, and Israels *promise*. The Prayer we have handled, and do now proceed unto the promise, wherein are two things to be considered. 1. The *Covenant* self. 2. The *ground* upon which they make it, Gods *mercy to the fatherless*. First then of the *Covenant*, wherein they promise two things, 1. *Thanksgiving* for Gods hearing and Answering of their prayers. 2. A *special care for Amendment* of their lives.

We wil render the a *Calves of our lips*] The Apostle out of the Septuagint reades it, *The* a *fruit of our lips. Hebr.*13.15. It is the use of the Scripture to describe *spiritual* duties by expressions drawn from *Ceremonies* and usages under the Law, as *Repentance* is

a Pro פרים legisse videntur פרי

is called *washing*, *Isa.* 1.16. and *prayer*, *incense*. Psal. 141. 2. Rev. 5.8. and the *b rigteousness* of Saints, *fine linen* (being an allusion to the garments of the Priests) *Rev.* 19.8. and c *Christ an Altar*, whereby both our *persons*, and *services* are sanctified, and accepted. *Heb.* 13. 10. *Rom.* 12.1. 1 *Pet.* 2.5. *Isa.* 56. 7. Thus here, the spiritual sacrifices of *praise* are called *Calves*, to shew the *end* of all *sacrifices* which were *d* ordained for the stirring up of spiritual affections, and praises unto God, and also to intimate the vanity of *Ceremonial* without *Real* services. The beast on the Altar was but a *Carnal*, but the faith of the heart, and the confession of the mouth was a *Reasonable* sacrifice. No point more insisted on in the Prophets then this. *Isa.* 1.15. *Mich.* 6.6,7, 8. *Amos* 4. 4, 5. 5. 2. 1. *Psalm* 50. 13. 15. 69. 30, 31. &c. They had *idolatrously* dishonoured God with their *Calves of Dan and Bethel*, and they had *carnally* and superstitiously placed all worship and holiness in the *Calves of the Altar*: but now they resolve to worship God neither *politickly*, after humane inventions, nor *perfunctorily*, with meer outward ceremonies, but *spiritually*, and from inward affections. For the lips are moved by the heart.

Now *Thanksgiving* is further called the *Calves* or sacrifices *of the lips*, to intimate, that after all Gods rich mercies upon us, in pardoning our sins, and in multiplying his grace, and spiritual comforts upon us, we, like Beggars, have nothing to return but the bare acknowledgments and praises of our lips, *words for wonders*: And those words too his

b Rev. 3.18. 7.14. Psal. 32. 9. Exod. 28.2. Zach. 3. 4. Psal. 45. 8.

c *Vid. Reynolds Conference with Hart. cap.* 8. *Divis.* 4. *&* Aquin. in Heb. 13.10. *Habemus altare corpus viz. Christi. Hesych in Levit. li.* 1. *cap.* 4.

d *Vid. Tertul. contr. Judaos. cap.* 5. 6. *& de oratione cap.* 1. Aug. *de civ. Dei lib.* 10. *cap.* 5. *& Epist.* 49.

his own gifts, we cannot *render* them to him, before we have *received* them from him. *Psal.* 116.12,13. *Matth.* 12.34. 1 *Chron.* 29.16.

Sect. 2. *Asshur shall not save us*] Unto the general confession of sin intimated in those words, *Take away All Iniquity*, here is added a particular detestation of their *special sins*, with a *Covenant* to forsake them, lest waxing wanton with pardon and grace, they should relapse into them again. The sum is to confess the vanity of *carnal confidence*, betaking it self to the aid of *men*, to the strength of *horses*, to the superstition of *Idols* for safety and deliverance. All which they are now at last by their *experience*, and by their *Repentance* taught to abandon, as things which indeed cannot, and therefore they are resolved shall not save them.

By the *Assyrian* is here intimated *All Humane succour* procured by sinful correspondence, by a *Synecdoche* of the part for the whole. But he is particularly mentioned, 1. Because he was the *chiefe Monarch* of the world, to shew, that the greatest worldly succours are vain, when they are relied upon without, or against God. 2. Because the Scripture takes notice often of it as their *particular sin*, the sending unto, relying upon, and paying tribute unto him for aid and assistance. *Hos.* 5.13.7,11,12. 2 *Reg.* 15.19,20. 3. Because instead of *helping*, he did greatly *afflict* them. Their flying to him was like a birds flying into a snare, or a fishes avoiding the pole wherewith the water is troubled, by swimming into the net. 2 *Reg.* 15.29. *Hos.* 13.4.

By *Horses* we are to understand the military preparations

parations and provisions which they made for themselves, both at home, and from Ægypt, 2 *Chro.* 1.16. *Isa.* 31.1.

By the *work of their Hands* are meant their *Idols* which were beholding to their hands for any shape or beauty that was in them. The same hands which formed them, were afteswards lifted up in worship unto them, *Isa.* 44.10.17.46.6,7,8. *Ier.* 10.3.15. 6.20. *Act.* 19.26. Time was when we said *these are our Gods which brought us up out of Egypt*, Exod. 32.4. 1 Kings 12.28. but now we will *not say so any more*, for how can a man be the maker of his Maker?

For in thee the fatherless findeth mercy.] This is the ground of their *petition* for pardon and grace, and of their *promise* of *praises* and *Amendment*, Gods mercy in hearing the prayers, and in enabling the performances of his people. It is a *Metaphor* drawne form *orphanes* in their minoritie, who are 1 *Destitute* of wisdome and abilities to helpe themselves. 2 *Exposed* to violence and injuries. 3 *Committed* for that reason to the care of Tutors and Guardians to governe and protect them. The Church here acknowledgeth her self an *out-cast*, destitude of all wisdome and strength within, of all succour and support from without, and therefore betaketh her selfe solely unto Gods *tuition*, whose mercy can and useth to helpe when all other helpe fails.

Orphani trophi sunt qui parentibus atq; substantiis destituti minores sustentant & educant velut affectione patern. Cod. de Episc. & Clerici. l. 2. Tit. 3. leg. 32 & 35

This is the last Link of that golden Chain of Repentance made up of these gradations. 1 An humble Addresse unto God. 2 A penitent confession of sin. 3 An earnest petition against it. 4 An imploring

ring of grace and favour. 5 Thanksgiving for so great benefits. 6 A Covenant of new obedience, and lastly, a confidence and quiet repose in God.

Sect. 3. Let us now consider what usefull observations the words thus opened will afford unto us. And one main point may be collected from the generall scope of the place. We see after they have *petitioned* for *pardon* and *grace*, they then *restipulate* and undertake to performe duties of *thankfullnesse* and *obedience*.

True penitents in their conversion from sin, and humiliation for it, do not onely *pray* unto God for mercy, but doe further *Covenant* to expresse the fruits of those mercies in a thankfull and obedient conversation. When first we are admitted into the familie and household of God, we enter into a *Covenant*. Therefore *Circumcision*, whereby the children of the Jews were first *sealed* and *separated* for God, is caled *His Covenant*, *Gen*.17.13. because therein God did *covenant* to own them, and they did in the *figure covenant* to mortifie lust, and to serve him, without which they were in his sight but *uncircumcised* still. a I will punish saith the Lord *all those that are circumcised in uncircumcision* (so the originall runs, *Ier*.9.25.) and the Nations there mentioned with *Iudah*, who are said to be *uncircumcised*, did yet * use *circumcision* as the Learned have observed, but being out of *covenant* with God it is accounted to them as uncircumcision; and so was that of the Jews too when they did break *Covenant* with God. *Rom*.2.28.29. *Act*.7.51. And as the *Gentiles* being *converted* are called *Iews*, and said to *be born in Sion*, *Gal*.

a *Visitabo super omnes populos incircumcisos.* Versio Chald. ἐπισκέψομαι ἐπὶ πάντας τοὺς περιτμηθέντας ἀπεριτμήτους ἐν σαρκί. Septuag.

* Herodot. l. 2. Artapanus apud Euseb. de præparat. Evangel. 9. c. 27. Orig. in Rom. l. 2. cap. 2. Cyprian de ratione Circumcis. Clem. Alex. Strom. l. 1. Pierii Hieroglyph. li. 6. Perer. in Gen. 17.13. Vallesf. de Sacra philosophia.

Gal. 6.16. 1 *Cor.* 12.2. *Psal.* 87.4,5. So the *Iewes* living impenitently are called* *Gentiles*, Cananites, Amorites, Hittites, Ethiopians, Sodomites. *Ezek.* 16.3. *Hos.* 12.7. *Amos* 9.7. *Isa.* 1.10. In like manner *Baptisme* among Christians is called by the Apostle ἐπερώτημα ἀγαθῆς συνειδήσεως, which the Learned interpret the *Answer* or *Covenant* of keeping a good conscience towards God. 1 *Pet.* 3.21. the word signifieth a *Question* or *Interrogation*, which some would have to be the consciences making interpellation for it self to God; others to be as much as ἀνάμνησις, the examining of a mans selfe, like that before the Lords Supper, 1 *Corinth.* 11.28. I rather take it as an *Allusion* to the manner of *Iohns Baptisme*, wherein the people first *confessed*, and consequently renounced sinne, and being taken into Christs service, or into that Kingdome of God which was at hand, did enquire after the work which they were to doe. And we finde the same word in *Luke, cap.* 3. 10. which the Apostle *Peter* useth, ἐπηρώτων αὐτὸν, *The people asked him saying, what shall we do?* whereby is intimated, An engaging of themselves by a solemne promise and undertaking, to the practise of that *Repentance* unto which *Iohn* baptized them. * Whence arose that grave forme of the Ancient Churches, wherein *Questions* were proposed to the *person baptized* touching his *faith*, and

* Cameron. de Eccles. pa. 34. *Nec hoc novum Scripturis figura usi translatione nominum, ex comparatione criminum, &c.* Tertul. contr. Judæos c. 8. & cont. Marcion. li. 3. c. 8. *Deodati. Heinsius.*

* Aug. lib. de fide & operibus c. 9. Tertul. ad martyres, c. 2. & 3. & de coron. Milit. ca. 3. & 13. de Habitu mulieb. c. 2 de spectacul. ca. 24. & lib. de Idolatria. Apol. c. 38. Interrogatio legitima & Ecclesiastica. Firmilian. apud Cyprian. ep. 75. & ib. ep. 70. & 76. Salvian. li. 6. cod. de Episcop. Audient. L. 34. Sect. 1. Vid. Danæum in Aug. Enchirid. cap. 42. & Brisson. L. Dominie. de spectac. Joseph. vicecomit. de Antiquit. Baptis. li. 2. Gatak. of Lots. p. 319. Espen. in Tit. digres. 9. Verbis obligatio contrahitur ex interrogatione & responsu, ff. de obligationibus & Action. L. 1. Sect. 7. & de verborum obligat. L. 5. Sect. 1.

Repentance, Renouncing the world, the flesh, and the devill, with a solemne Answer and *stipulation* obliging thereunto. Which custome seems to have been derived from the practice used in the Apostles time, wherein *profession* of *faith*, unfained, and sincere *Repentance* was made before *Baptisme*. Act. 2. 38. 8. 37. 16. 3. 3. 19. 4. This is the first dedicating of our selves, and entringinto a *covenant* with God, which we may call in the Prophets expression, the *subscribing*, or giving a mans name to God. *Isa.* 44. 5.

Now the *Covenant* between us and God being *perpetuall*, a * *Covenant of salt*, *Ier.* 32. 40. 2 *Chron.* 13. 5. As we are to *begin* it in our Baptisme, so we are to *continue* it to our lives end, and upon all fit occasions to repeat, and renew it for our further quickning and remembrancing unto duties. So did *David*, *Psal.* 119. 106. so *Iacob*, *Gen*, 28. 20, 21, 22. so *Asa* and the people in his time, 2 *Chron.* 15. 12. 15. so *Hezekiah*, 2 *Chron.* 29. 10. 30. 5. 23. so *Iosiah*, 2 *Chron.* 34. 31, 32. so *Ezra*, and *Nehemiah*, *Ezra.* 10. 3. *Nehem.* 9. 38.

* De pacto Salis, vid. Paul. Fagi. in Levit. 2. & Pererium in Gen. 19. 16. 17. 26. Stuck. Antiquit. Con. viv. l. 1. c. 30. Sal duraturæ amicitiæ symbolum. Pierius lib. 31.

§. 4.

The Reasons enforcing this duty may be drawn from severall considerations. 1. From *God in Christ*, where two strong obligations occurre, namely, the consideration of *his dealing* with us, and of *our Relation* unto him. For the former, He is pleased not onely to enter into *Covenant* with us, but to *binde himselfe* to the performance of what he promiseth. Though what ever he bestow upon us in all matter of meere, and most *free grace*, wherein he is *no debtor* to us at all, yet he is pleased to *binde* himselfe unto

unto Acts of Grace. Men love to have all their works of favour free, and to reserve to themselves a power of alteration or revocation, as themselves shall please. But God is pleased that his *Christ* should take upon them in some sense the [a] condition of *Debts*, and although he can owe nothing to the creature (*Rom.*11.35. *Iob* 22.3.35.7.8.) yet he is contented to be a *debtor to his own promise*, and having at first in *mercie* made it, his *truth* is after engaged to the performance of it. *Mic.*7.20.

Again, *His word is established* in heaven, with him there is *no variablenes*, nor shadow of change, his *promises* are not yea and nay, but *in Christ Amen*. 2 *Cor.*1.20. if he speak a thing *it shall not fail*. *Iosh.* 21.45. He spake and the world was made, His *word* alone is a *foundation* and bottome to the *Being* of all his Creatures: And yet, notwithstanding the immutable certaintie of his promises, when they are first uttered, for our sakes he is pleased *to binde himselfe* by further ties. *Free mercie* secured by a *Covenant*, and a [b] *firme covenant* secured by an *Oath*. *Deut.*7.12. *Luke* 1.72,73. *Heb.*6.17,18. that we, who like *Gedeon*, are apt to call for *signe upon signe*, and to stagger and be disheartened, if we have not *double* securitie from God, we whose doubting cals for *promise upon promise*, as our Ignorance doth for

a Dignaris eis quibus omnia debita dimittis, etiam promissionibus tuis debitor fieri. Aug. Confl. 5. c.9. *Non ei aliquid dedimus, & tenemur debitorem. Vnde debitorem? quia promissor est, non dicimus Deo, Domine redde quod accepisti, sed redde quod promisisti*, Aug. in Psal.32. *Cum promissum Dei redditur Justitia Dei dicitur. Justitia enim Dei est quia redditum est quod promissum est*, Ambros. in Rom.3. *Justum est ut reddat quod debet. Debet autem quod pollicitus est. Et hac est Justitia de qua præsumit Apostolus promissio Dei*, & lib. Arbit. *Licet Deus debitum alicui det, non tamen est ipse debitor, quia ipse ad alia non ordinatur, sed potius alia ad ipsum, & ideo justitia quandoq; dicitur in Deo Condecentia suæ bonitatis*, Aquin. part.1. qu.21. art.1. *Nulla alia in Deo justitia nisi ad se quasi ad alterum, ut sibi ipsi debitum reddat secundum condecentiam bonitatis, & Rectitudinem voluntatis suæ*, Scotus 4. dist.46. qu.1. b *Quid est Dei veri veracisq; Justitia nisi promissi confirmatio, & infidelium quædam increpatio?* Aug. de Civ. Dei, lib.16. cap.32.

precept upon precept, may by *two immutable things*, wherein it is *impossible for God to lie, have strong consolation*. Now if God, whose *gifts* are *free*, binde himselfe to bestow them by his *promise*: If God, whose *promises* are *sure*, binde himselfe to perform them by his *oath*: How much more are we bound to tye our selves by covenant unto God, to doe those things which are our *dutie* to do, unto the doing whereof we have such *infirme principles* as are a mutable will, and an unstedfast heart.

For the latter, our *relation unto* him, we are *His*, not onely by a *propertie* founded in his soveraigne power and *dominion* over us, as our Maker, Lord, and Saviour. *Psal.* 100.3. 1 *Cor.* 6.19.20. but by a propertie growing out of our *own voluntary consent*, whereby we surrender, and *yeeld*, and give up our selves unto God. *Rom.* 6.19. 2 *Cor.* 8.5. we are not onely *his people*, but his *willing people*, by the intervention of our own *consent*. *Psal.* 110.3. We *give him our hand* (as the expression is, 2 *Chron.* 30.8.) which is an allusion to the manner of Covenants or engagements. *Prov.* 6.1.17,18. *Ezek.* 17.18. We offer up our selves as a *free oblation*, *Rom.* 15,16. and are thereupon called a *kind of first fruits*. *Iam.* 1.18. We are *His*, as the *wife* is her *Husbands*. *Hos.* 2.19. *Ezek.* 16.8. Now such an interest as this ever presupposeth a *contract*. As in ancient forms of stipulation there was *Asking* and *Answering*. *Spondes? Spondeo. Promittis? Promitto. Dabis? Dabo.* As in contract of *Marriage* the mutuall consent is asked and given, *Gen.* 24.58. so it is here between God and the soul, the *covenant* is *mutuall*, *Gen.* 17.2. He promiseth

Emittere manum est cautionem sive chirographum dare. ff. de probat. & præsumpt. L. 15. *Iunge ergo manus, & concipe fœdus.* Statius. *Heus ubi pacta fides, commissaque dextera dextræ.* Ovid. Justitian. Institut. de verborũ obligat. Sect. 1. L. 3. ff. de obligat. & Action. Sect. 2.

promiseth mercie, to be our exceeding *great reward*, and we promise obedience, to be his *willing people*, and usually according as is the proportion of *strength* in our *faith* to beleeve *Gods promises of mercy* to us, such is also the proportion of *care* in our *obedience* to perform *our promises of duty* unto him.

II. From *our selves*. And here Covenants are needfull in two respects. 1. In regard of the falsenes, and *deceitfulnes* of our corrupt hearts in all spiritu-all duties. The more cunning a *Sophister* is to evade an argument, the more close and pressing we frame it. The more vigilant a *prisoner* to make an escape, the stronger guard we keep upon him. Our hearts are exceeding apt to be false with God. One while they *melt* into promises and Resolutions of obedience, as *Pharaoh*, and Israel did, *Psal.*78.34.37. and presently forget, and *harden* again. *Lots* wife *goes out* of Sodome for *fear* of the judgements, but quickly *looks back* again, out of *love* to the place, or some other curiosity and distemper of minde. *Saul relents* towards *David*, and quickly after *persecutes* him again. 1 *Sam.* 24. 17. 19. This is the true picture of mans Heart, under a strong *conviction*, or in a pang of *devotion*, or in time either of sicknesse, or some pressing *affliction*, on the *Rack*, in the *furnace*, under the *rod*, nothing then but *vows* of better obedience; all which doe oftentimes dry sudenly away like a *morning dew*, and whither away like *Ionahs gourd*. Therefore both to accknowledge, and prevent this miserable perfideousnesse of such Revolving Hearts; it is very needfull to binde them unto God with renewed *Covenants*, and since they are

Sect. 5.

Inversâ occasione ebullire sanies quæ latebat in ulcere, & excisam non extirpatam arborem in silvam pullulare videas densiorem: Bern. Serm. 2. in Assum. Mariæ.

are so apt with *Ionah* to *runne away* and *start aside*, to neglect Nineveh and to flee to Tarssish, necessary it is to find them out and to bring them home, and as *David* did, *Psal.* 57.7. to fix and fasten them to their businesse, that they may not runne away any more.

2. In regard of the naturall *sluggishnesse* which is in us unto dutie. We are apt to faint and be weary when we meet with any unexpected difficulties in Gods service, to esteeme the *wildernesse* as bad as *Egypt*, to sit downe as *Hagar* did, and cry, to think that half way to heaven is farre enough, and *Almost* a Christian, progresse enough, that *baking on one side* will make the cake good enough, that God will accept of *bankrupt-payment*, a noble in the pound, part of our hearts and duties for all. We must sometimes venture to leap the hedge, for there is *a Lion in the way*. Now to correct this *Torpor*, this *Acedia*, and ἀκηδία, as the Apostles calls it. 1 *Thess.* 5. 14. this pusilanimitie, and faint-heartednesse in Gods service, we must bind them on our selves with renewed *Covenants*, and put to the more strength because of the bluntnesse of the Iron. *Eccles.* 10. 10. A *Covenant* doth as it were twist the cords of the Law, and double the precept upon the soul. When it is onely a *precept*, then God alone commands it, but when I have made it a *promise*, then I command it and bind it upon my self. The more *feeble our hands* and *knees* are, the more care we should have to bind and strengthen them, that we may lift them up speedily, & keep them straight. *Hebr.* 12. 12, 13. and the way hereunto is to come

Masora septs legi: Decimae divitiis: vota sanctimoniae; silentium sapientiae, Pirke Aboth.

to

to *Davids* resolution, *I have purposed that my mouth shall not transgresse*. Psal. 17. 3. Emptie *velleities*, wishings, and wouldings will not keep weak faculties together. Broken bones must have strong bands to close them fast again. A crazie piece of building, must be cramped with Iron barres to keep it from tottering. So if we would indeed cleave to the Lord, we must bring *purposes of Heart*, and strong resolutions to enable us thereunto. *Act.* 11. 23. *Cleaving* will call for *swearing*. *Deut.* 10.20. As it should be our prayer, so also our purpose, to have hearts *united to fear Gods Name*. Psal. 86.11. whence the phrases of preparing, *fixing*, confirming, establishing, *rooting*, grounding, and other like, so frequently occurring in the Scripture. 2 *Chron.* 30.19 1 *Chron.* 29.18. *Eph.* 3.17. *Heb.* 13.9. *Jam.* 5.8.

III. From our Brethren, that by an holy Association and spirituall *confederacy* in heavenly resolutions, every mans example may quicken his brother, and so duties be performed with more vigour and fervencie, and return with the greater blessings. If fire be in an *whole pile* of wood, every stick will burn the brighter, the greenest wood that is will take fire in so generall a flame. Men usually have more courage in the body of an Armie, where concurrent shoutings and encouragements do as it were infuse mutuall spirits into one another, then when they are *alone* by themselves. *David* rejoyced in but recounting the *companies* and *armies* of Gods people when they went up to Jerusalem in their solemne feasts. *Psal.* 84. 7. And therefore most *Covenants* in Scripture were *generall*, and *publick*, Sect. 6.

solemnly entred into by a great body of people, as that of *Asa*, *Josiah*, and *Nehemiah*, the forwardnesse of every man whetting the face of his neighbour. *Prov.* 27.17.

Sect. 7.

IV. From the multitudes, strength, vigilancie, malice, assiduous attempts of all our spirituall *enemies*, which call upon us for the stronger and more *united* Resolutions. For common adversaries usually gain more by our faintnesse, and *divisions*, then by their *own strength* [a]. Therefore Souldiers use to take an *oath of fidelitie* towards their Countrey, and service. And [b] *Hannibals* Father made him take a solemn *oath* to maintain perpetuall Hostility with Rome. Such an [c] Oath have all Christs Souldiers taken, and do at the Lords Supper, and in solemne humiliations, virtually renew the same, never to hold intelligence or correspondence with any of his enemies.

The first thing in a Christian mans Armor mentioned by the Apostle, *Ephes.* 6.14. is the [d] *Girdle*, that which binds on all the other Armour (for so we read of *girding on Armor*, *Judg.* 18.11. 1 *King.* 20.11.) and that there, is *Truth*. Which we may understand either *doctrinally*, for stedfastnesse and stability of judgement in the doctrine of Christ

a Μὴτι Σπαλεῖψῃ τὸ σῶμα μὴτι ἀλλοτρία ξαι μᾶλλον ἐκείνου τῷ δήμῳ. Dionys. Halicarnass l. 10.

ὁποῖον τὸ περιπόμενον ὑπὲρ φάρυγος κατὰ δύναμιν. Polyb l. 6. Vid. Veget de re Milit lib 2. Tertul. de Corona mil. c. 11. L. 2. ff de his qui notantur infamia Sect. Miles & notat Gothofridi in L. 2. ff. de Veteranis. Lipsii not ad li. 15. Annal Tacit præmia nunc alia atque alia emolumenta notemus Sacramentorum. Iuvenal. Satyr. 16. Lipsi. de Milit Rom. lib. 1. Dial. 6. b Liv lib 35. Appian. in Iberico & Lybico. Pol. b. li 3. Tertul Apolog. c. 8 Florus lib. 4. c Vid. Tertul de Coron Milit c. 11. d Cingere est militare, apud Plaut. omnes qui militant cincti sunt. Servius in li 8 Eneid unde Cingulum marti sacrum testis Homero Iliad 2. Et stare discinctum erat pœnæ mili aris genus Sueton in Aug. vid L. 25. 38 & 43. ff. de Testamento militis Suidæ ζώστρον est κεφαλοζωνία & ζώστη δύναμις, unde dicitur Deus Balteum regum dissolvere. Iob 12.18 Vid Stuck. Antiq. conviv li. 2 c 19 & Pined in Iob 12.18. Tolet. Annot 62. in Luc. 12.

which

which we professe, not being *carried about* with every wind of doctrine, but *holding fast* the form of sound words, *knowing whom we beleeve*, and *having certainty* of the things wherein we have been instructed, (*Ephes.* 4.14. 2 *Tim.* 1.12,13. *Luk.* 1.4.) or else *Morally* and practically, for stedfastnesse of Heart in the faithfull discharge of those promises which we have made unto God, (for so *faithfulnes* is compared to a *Girdle*, *Isa.* 11.5.) whereby we are preserved from shrinking and tergiversation, in times of triall, and in our spirituall warfare. And this faithfulnesse the more it is in *solemne Covenants* renewed, the stronger it must needs be, and the better able to bind all our other Arms upon us. *Christs enemies* will enter into *Covenants*, and combinations against him, and his Church, *Psal.* 2.1,2. 64.5,6. 83.5-8. *Act.* 23.12. *Jer.* 11.9. And our [a] *own lusts* within us, will many times draw from us *oaths* and obligations to the fulfilling of them, and make them *Vincula Iniquitatis*, contrary to the nature of an oath. 1 *King.* 19.2. *Mar.* 6.23. How much more careful should we be to bind our selves unto God, that our Resolutions may be the stronger, and more united against so many and confederate Enemies?

a Καὶ τὰς γὰρ πρότερον αὐτῶν καὶ συνταξάντες εἰς ἀλλήλους ὁμολογίας ἀναγκάζω περιστήσαι πολλὰς γὰρ πολλαχοῦ, καὶ ἐπὶ τῷ συλλέγειν αὐτὰ τὸ ὅρκον ποιοῦσι, ὅστε ἐπὶ συλλεγεῖν αὐτὰ μετὰ τῶν ἄλλων,

Dion de Catilina, li. 37. *Ita se ad Romana sedis obedientiam obligent Archiepiscopi, cum pallium accipiunt.* Decret. Greg. de election. ca. significa. & ad Consilii Tridentini doctrinam Jesuitæ in voto professionis. Hospin. Hist. Iesuit fol. 57. & Hubaldus quidam apud Augustinum juravit se nec matri nec fratribus necessaria subministraturum. C. 22. quæst. 4 cap. Interceræ. vid. Euseb Hist. Eccles. l. 6. c. 8.

This point serveth, 1. for a just reproof of those who are so farre from entring into Covenant with *God*, that indeed they make Covenants with *Satan* *Sect.* 8.

his greatest enemy, and do in their conversations as it were abuse those *promises*, and blot out that *subscription*, and tear off that *seal* of solemne profession which they had so often set unto the *Covenant* of obedience. Such as those in the Prophets time who were *at an agreement with hell and the grave. Isa.* 28.15. Men are apt to think that none but *witches* are in *covenant with the devill*, because such are in the Scripture said to *consult with familiar spirits*. Deut. 18.11. But as *Samuel* said to *Saul*, *Rebellion is as witchcraft.* 1 *Sam.* 15.23. Every stubborn and presumptuous sinner hath so much of *witchcraft* in him, as to hold a kind of *spiritual compact* with the devill. We read of the *Serpent and his seed, Gen.* 3.15. of the *Dragon and his souldiers, Rev.* 12.7. of some sinners *being of* * *the devill*, animated by his principles, and actuated by his will and commands, 1 *Joh.* 3.8. 2 *Tim.* 2.26. *Satan* tempting, and *sinners* embracing and admitting the temptation upon the inducements suggested, hath in it the resemblance of a *covenant* or compact. There are *mutuall* agreements and *promises* as between Master and Servant, one requiring *work* to be done, and the other expecting *wages* to be payed for the doing of it. As in *buying* and selling one bargains to have a *commodity*, and the other to have a *price* valuable for it. Thus we read in some places of the *service* of sin, *Joh.* 8.34. *Rom.* 6.16. 2 *Pet.* 2.19. and in others of the *wages* belonging unto that *service. Heb.* 11.25. 2 *Pet.* 2.15. *Jud.* v. 11. and elsewhere of the *Covenant*, bargain and sale for the mutuall securing of the *service*, and of the *wages.* 1 *Reg.* 21.25. Wicked men

* *Alterius esse non possunt nisi diabolo quo Dei non sunt.* Tert. de Idolol. cap. 18. & de Habit. mulieb. c. 8. de cultu fœmin. cap. 5. *Nemo in castra hostium transit nisi projectis armis, nisi destitutis signis & Sacramentis principis sui, nisi pactus simul perire.* Tertul. de spectac. ca. 24.

men *sell themselves*, chaffer and grant away their time, and strength, and wit, and abilities, to be at the will and disposall of *Satan*, for such *profits*, *pleasures*, *honors*, advantages, as are laid in their way to allure them, and thus do as it were *with cords* bind themselves unto sin. *Prov.* 5. 22. *Ahab* bought *Naboths* vineyard of the devill, and sold himself for the price in that purchase. *Balaam* against the light of his own conscience, and the many discoveries of Gods dislike, never gives over his endeavours of cursing Gods people till he had drawn them into a snare by the Midianitish woman; and all to this end, that he might at last overtake *the wages of iniquity* which he *ran so greedily after*. *Numb.* 22. 15: 21. *Numb.* 23. 1. 14. 29. *Numb.* 31. 16. *Mic.* 6. 5. *Rev.* 2. 14. 2 *Pet.* 2. 15. *Jesabel* binds her self by an *oath* unto murther. 1 *Kin.* 19. 2. *Judas* makes a *bargain* for his Masters blood, and at once sels a *soul*, and a *Saviour*, for so base a price as thirtie pieces of silver. *Matth.* 26. 15. Profane *Esau*, makes *merchandize* of his birthright, (whereunto belonged the inheritance, or *double portion*, the princely *power*, and the office of *priesthood*, the blessing, the excellencie, and the government. *Gen.* 49. 4. 2 *Chron.* 29. 3.) all which he parts with for one morsel of meat. *Heb.* 12. 16. being therein a *type* of all those profane wretches, who deride the wayes of godlinesse, and promises of salvation, drowning themselves in sensuall delights, and esteeming Heaven and Hell, salvation and perdition but as the vain notions of melancholie men; having no other God but their belly, or their gain. *Phil.* 3. 19. 1 *Tim.* 6. 5.

Mane piger sterilis, surge, inquit avaritia, ea surge, negas, instat surge inquit; non quo, surge. Pers. Satyr. 5.

Vt Lysimachus se ob frigida potum hostibus cedit. Plutar. lib. de tuendâ sanitate.

So much monstrous wickednesse is there in the hearts of men, that they adde spurs and whips unto an *horse* which of himself *rusheth into the battell:* when the *tide* of their own lusts, the streame and current of their own head-strong and impetuous affections do carry them too swiftly before, they yet hoise up *sail*, and as it were spread open their hearts to the *winds* of temptation, precipitating, and urging on their *naturall* lusts by *voluntarie* engagements; tying themselves yet faster to miserie then *Adam* by his fall had tyed them, and making themselves not by *nature* onely, but by *compact* the *children of wrath*. One makes beforehand a bargain for drunkennesse, another contrives a meeting for uncleannesse, a third enters into a combination for robbery and cozenage; a fourth makes an oath of revenge and malice, like *Ananias* and *Saphira*, they *agree together* to tempt the Spirit of the Lord. *Act.* 5.9. Like *Sampsons* Foxes, joyn together with fire-brands to set the souls of one another on fire, as if they had not *title* enough to Hell, except they *bargained* for it anew, and bound themselves as it were by solemne obligations not to part with it again.

O that every presumptuous sinner who thus *sels himself* to do wickedly, would seriously consider those sad encumbrances that go along with this his purchase. Those who would have estates to continue in such or such a succession as themselves had preintended, have sometimes charged curses and execrations upon those who should alienate, or go about to alter the property and condition of them. These many times are causlesse curses, and do not come:

come: But if any man will needs make *bargains* with *Satan*, and be *buying* of the pleasures of sin, he must know that there goes a *curse* from heaven along with such a purchase, which will make it at the last but a γαυκικρον, a sweet Bitter, like *Jobins Roll* which was sweet in the mouth, but bitter in the belly; like *Claudius* his mushrome *pleasant*, but [a] *poison*, that will blast all the pleasures of sin, and turn all the wages of iniquity in [b] *Aurum tholosanum*, into such gold as ever brought destruction to the owners of it. It is said of *Cn: Seius*, that he had a *goodly horse* which had all the perfections that could be named for stature, feature, colour, strength, limmes, comelinesse belonging to a horse, but withall this miserie ever went along with him, that whosoever became owner of him was sure to die an *unhappy death*. This is the misery that alwayes accompanies the bargain of sin, How pleasant, how profitable, how advantageous soever it may seem to be unto flesh and blood, it hath alwayes calamity in the end, it ever expires in a miserable death. *Honey* is very sweet, but it turns into the bittereſt *choler*. The valley of Sodom was one of the most delightfull places in the world, but is now become a dead and a standing lake. Let the life of a wicked man run on never so fluently, it hath a *mare mortuum* at the dead end of it. O then, when thou art making a *Covenant* with sin, say to thy soul as *Boaz* said to his kinsman *Ruth*, 4. 4, 5. *At what time thou buyest it, thou must have Ruth the Moabitesse with it.* If thou wilt have the pleasures, the rewards, the *wages of iniquitie*, thou must also have the *curse* and damnation that is entaild

a *Nemo venenum temperat felle & elleboro, sed conditis pulmentis, & bene saporatis, & plurimum dulcibus id mali infucit.* Tertul. de spectac.c.27. *Infusum delectabili cibo boletorum venenum.* Tacit. Annal. li.12.

b Vid. A Gell. lib.3.ca.9. *Omnia illic seu fortia, seu honesta, seu sonora, seu canora, seu subtilia proinde habe ac si stillicidia mellis de tabacunu'o venenato, nec tanti gulam faciat voluptatis quanti periculum.* Tertul. Ibid.

entaild upon it; and let thy soul answer which he there doth, *No, I may not do it, I shall marre and spoil a better Inheritance.*

Sect. 9. II. This may serve for an *Instruction* unto us touching the duties of solemne Humiliation and Repentance, which is the scope of the Prophets direction in this place. We must not think we have done enough when we have made generall Acknowledgements and confessions of sin, and begged *pardon* and *grace* from God; but we must withall further *binde* our selves fast unto God by engagements of new obedience, as holy men in the Scripture have done in their more solemne addresses unto God. *Nehem.* 9.38. *Psal.* 51.12,13,14,15. for without amendment of life prayers are but howlings and abominations. *Hose.* 7.14. *Prov.* 28. 9. *Quantum a preceptis tantum ab auribus Dei longe sumus.* No obedience, no audience. A beast will roar when he is beaten; but men when God punisheth should not onely *cry*, but *covenant*.

Tertul. de orat. cap. 10.

Unto the performance whereof that we may the better apply our selves, let us a little consider the nature of a *Religious Covenant*. A *Covenant* is a *mutuall stipulation*, or a giving and receiving of faith between two parties, whereby they do unanimously *agree in one inviolable sentence* or resolution. Such a covenant there is between God and true beleevers, *He* giving himself as a *Reward* unto them, and *they* giving themselves as *servants* unto him. *He willing* and requiring the *service*, and *they willing* and consenting to *the Reward*; He promising to be *their God*, and they to be *His people*. *Heb.* 8.10. A notable expression

Duorum pluriumve in idem placitum consensus. Vlpian. L. 1. ff. de pactis unde nuda ex fide data & accepta oritur obligatio.

Voluntatis est suscipere necessitatis consummare. Paul. Leg 17. ff. Commodati.

expression of with joynt and mutuall stipulation we have, *Deut.* 26. 17, 18. *Thou hast avouched the Lord this day to be thy God, and to walk in his wayes, and to keep his statutes and his commandments, and his judgements, and to hearken unto his voice: and the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his Commandments. And to make thee high above all Nations which hee hath made in praise, and in name, and in honour: and that thou mayest be an holy people unto the Lord thy God as hee hath spoken.* Where wee have both the mutuall expressions of *intimate relation* one to another, and the mutuall engagements unto universall *obedience* on the one side, and unto high and precious *benefits* on the other, growing out of that *Relation*. For because *God is mine*, I am bound to *serve* him: and because *I am his*, He hath bound himselfe to *provide* for me. We are not now to consider that part of the Covenant which standeth in Gods promise to be *our God* (which in generall importeth thus much, Gods *giving himself in Christ* unto us, and together with Christ, *All other goods things*. *Benefits relative*, in justification from sin, and Adoption unto sons. Benefits *Habituall*, A *new nature* by Regeneration, A *new heart* and life by sanctification. A *quiet conscience* by peace and comfort. *Benefits Temporall*, in the promises of this life. *Benefits eternall*, in the glory of the next. Thus is Christ made of God unto us, *wisdom*, in our vocation, converting us unto faith in him. *Righteousnes* in our justification, reconciling us unto his Father. *Sanctification* in our conformity unto him

in grace, and *Redemption from* all *evils* or enemies which might hate us here, and *unto* All *Glory* which may fill and everlastingly satisfie us hereafter. 1 *Cor.* 1. 30. But wee are now to consider of the other part of the *Covenant* which concerneth *our engagement* unto God, wherein we promise both *our selves*, and *our abilities* unto him, to be His *people*, and to do him *service*.

Sect. 10.

The *materiall cause* of this *Covenant* is whatsoever may be promised unto God, and that is first our *persons*, Secondly our *service*. Our persons. *We are thine*. Isa. 63. 19. Giving our own selves to the Lord. 2 *Cor.* 8. 5. [a] not esteeming our selves *our own*: but his that *bought us*. 1 *Cor.* 6. 19. and being willing that he which bought us, should have the *property* in us, and the *possession* of us, and the *dominion* over us, and the *liberty* to do what he pleaseth with us. Being contented to be *lost* to our selves, that wee may bee *found* in him. *Phil.* 3. 9. If sin or Satan call for our tongue, or heart, or hand, or eye, to answer, these are *not mine own*, Christ hath *bought* them, the Lord hath *set them apart* for himselfe. *Psal.* 4. 3. They are *vessels for the Masters use*, 2 *Tim.* 2. 21. I am but the *steward* of my self, and may not dispose of my *Masters goods* without, much lesse against his own will and commands.

a Servi pro nullis habentur. L. 1. F. de Jure deliberandi & L. 32 de Regulis juris. Sunt Res Domini, & quicquid acquirunt Domino acquirunt. Instit. lib. 1 Tit. 8 & Leg. 1 de his qui sui aut alieni Juris sunt. ff. Lib 1 & lib. 41. c. 10. Sect. 1. Nihil suum habere possunt Instit. li. 2. T 9 non debent saluti dominorum suam anteponere. L. 1. Sect. 28. ff. de Senatusconsulto Silaniano. *Xerxis servi exortâ tempestate in mare desiliunt ut Domini sui saluti consulant.* Herodot. lib. 8. *Socrati cum multa multi pro suis facultatibus offerrent.* Æschines pauper Auditor, *nihil inquit dignum se quod dare tibi possim invenio, & hoc uno modo pauperem me esse sentio. Itaque dono tibi quod unum habeo, Meipsum. Hoc munus rogo qualecunque est boni consulas, cogitesque alios cum multum tibi darent, plus sibi reliquisse.* Seneca de Benef. li. 1. cap. 8.

Our

Our *services*, which are [b] matters of *necessity*, matters of *Expediencie*, and matters of *praise*. All which may be made the materials of a *Covenant*.

1 Matter of *Dutie and necessitie*. As *David* by an *oath* bindes himselfe to keepe Gods righteous judgements. *Psal.* 119. 106. And the people in *Nehemiah*'s time enter into a *curse and an oath* to walk in Gods Law, and to observe and do all his commandments. *Nehem.* 10. 29.

2 Matter of circumstantiall *expediency*, which in Christian wisdome may be conducent unto the main *end* of a mans life, or may fit him for any speciall condition which God calleth him unto. So the Rechabites promised their Father *Ionadab*, and held that promise obligatory in the sight of God, *not to drink wine, nor to build houses*, &c. *Ier.* 35. 6, 7. because by that voluntary hardship of life they should bee the better fitted to beare that *captivity* which was to come upon them. Or because thereby they should the better expres the condition of *strangers* amongst Gods people, upon whose outward comforts they would not seem too much to incroach, that it might appear that they did not incorporate with them for meer secular but for spirituall benefits. It was lawfull for *Paul* to have received wages and rewards for his work in the Gospel as well of the Churches of *Achaia*, as of *Macedonia*, and others, as he proveth, 1 *Cor.* 9. 4. 14. yet hee seemeth upon the case of *expediencie*, that hee might *cut off occasion from them that desired occasion*, and might the better promote the Gospel, to bind himself *by an oath* (for so much those words, *The*

b *Sunt quædam quæ etiam non volentes debemus: quædã etiam quæ nisi voverimus non debemus, sed postquam ea Deo promittimus necessario ea reddere constringimur.* Aug.

Ambr, Aquin. Erasm. Calvin Beza, Piscator, Musc. Estius, Cor. à Lapid Tirinus.

De hujusmodi votis vid. Gre. Tholosan. de Repub. l. 13. c. 5 & syntag. juris lib. 24. c. 10. Serarium in li. Judic c. 11. qu. 13 Pined. in Job 22, 27. Seld. of Tithes cap. 3 Brisson de formul. l. 1.

truth of Christ is in me, do import, as the Learned have observed) never to bee burdensome in that kind unto those Churches. 2 Cor. 11. 7, 12. Lawfull things, when inexpedient, and gravaminem, may bee forborn by the bond of a Covenant.

3. Matter of thanksgiving and praises unto God, in which case it was usuall to make and to pay vowes. What shall I render to the Lord for all his benefits towards me? saith David. I will take the cup of salvation (as the use of the Jewes was in their feasts and sacrifices of thanksgiving, Luk. 22. 17.) I will pay my vows unto the Lord. Whereby it appears that godly men when they prayed for mercies, did likewise by vows and Covenants bind themselves to return tribute of praise in some particular kinde or other, upon the hearing of their prayers. Psal. 116. 12, 13, 14. Psal. 123. 2, 3. so Jacob did, Gen. 28. 22. and so Iepthah, Judg. 11. 30, 31. and so Hanna, 1 Sam. 1. 11, 27, 28. and so Hezekiah, Isa. 38. 20. and so Ionah cap. 1. 9. so Zacheus to testifie his thankfulnesse unto Christ for his conversion, and to testifie his through mortification of covetousnesse, which had been his master-sin, did not onely out of duty make restitution where he had done wrong, but out of bountie did engage himselfe to give the half of his goods to the poor. Luke 19. 8.

The formal cause of a Covenant is the Plighting of our fidelitie, and engaging of our Truth unto God in that particular which is the matter of our Covenant. Which is done two wayes. Either by a simple premise and stipulation, as that of Zacheus, or in a more solemn way by the Intervention of an oath,

oath, or curse, or subscription, as that of *Nehemiah*, and the people there.

The *efficient cause* is the person entring into the Covenant. In whom these things are to concurre.

1 A clear *knowledge*, and deliberate weighing of the matter promised, because [a] *error*, deception, or ignorance, are contrary to the formall notion of that *consent* which in every Covenant is intrinsecall, and necessary thereunto. *Non videtur consentire qui errat.*

2 A [b] free and *willing concurrence*. *In omni pacto intercedit actio spontanea*, and so in every promise. Not but that *Authoritie* may *impose oaths*, and those as well *promissory*, as *Assertorie*. Genes. 24. 3. 1 *Kings* 2. 42. *Ezra* 10. 3. 5. as *Josiah* made a Covenant and caused the people to stand unto it. 2 *Chron.* 34. 31, 32. But that the matter of it, though imposed should bee such in the nature of the thing, as that it may be taken in *Iudgement*, *and Righteousnesse*, that so the person may not be hamper'd in any such hesitancie of conscience as will not consist with a pious, spontaneous, and voluntarie concurrence thereunto.

3 A *power to make* the promise, and binde ones self by it [c]. For a man may have power to make a promise, which is not finally obligatorie, but upon *supposition*; As a woman might for her own part vow, and by that vow was bound up as to her self, but this bond was but *conditionall*, as to efficacy and influence upon the effect, to wit; if her husband hear it, and held his peace. *Num.* 30. 3. 14.

a L. 57. ff. de obligat. & Actionib. Nulla voluntas errantis est L. 20. ff. de aqua & aquæ L. 116, de Reg. juris.

b Voluntas est spontanea. Tholos. Syntag. juris, l. 24. cap. 10. Sect. 1. L. 219 de verborum significat. *Hostiæ ab animo libenti expostulamur.* Tert. ad Scap. c. 2.

c L. 5. de Cod. Legibus vide Tholos. Syntag. Juris, lib. 21. c. 5.

Vide Peckium de Reg. juris Reg. 69. Sect. 4

4 A *power*, having made the promise, to *perform* it; and this depends upon the nature of the thing; Which must be first *possible*, [a] for *Impossibilium nulla est obligatio.* No man can bind himselfe to things impossible [b]. And next *lawfull*, in regard either of the necessity, or expediencie, or some other allowablenesse in the thing. For *Turpe est jure impossibile*, we can do nothing but that which we can do rightfully. *Sinfull things* are in construction of Law *impossible*, and so can induce no Obligation. [c] A *servant* can make no promise to the dishonour or disservice of his Master; nor a *childe* or Pupill contrary to the will of his Parent or Guardian: nor a Christian to the dishonour or against the will of Christ whom he serves. In every such sinfull engagement there is intrinsecally *dolus*, *error*, *deceptio*, the heart is blinded by the deceitfulnesse of lust, *Ephes.* 4. 18. 22. *Hebr.* 3.13. 2 *Pet.* 1. 9. 2 *Cor.* 11. 3. And these things are destructive to the nature of such an action as must be deliberate and spontaneous. Promises of this kinde binde to nothing but Repentance.

a L. 185 ff. de Regulis Juris. & L. 188. & de conditionibus institutionum. Leg. 6. & 20 de conditionibus & demonstrat. L. 3 & 20 & de obligat. & actioh. L. 1. Sect. 9.

b *Quæ facta lædunt pietatem, existimationem, verecundiam nostram, & ut generaliter dixerim) contra bonos mores fiunt, nec facere nos posse credendum est.* Papinian. L 14 15. ff. de condition. Institut. *Pacta quæ contra bonos mores fiunt nullam vim habere indubitati juris est.* L 6 & 30. Cod. de pactis. *Generaliter novimus turpes stipulationes nullius esse momenti.* L. 26. ff. de verbor. obligat. & de legatis & fidei commissi. Leg. 112. Sect. 3. 4. *Impia promissio est quæ scelere adimpletur: Juramentum non est vinculum iniquitatis.* vid. Caus. 22. qu 4. *Præstare fatem posse me fidem si scelere careat, interdum scelus est fides.* Senec. *Hæ demum impositæ operæ intelliguntur quæ sine turpitudine præstari possunt.* ff. de operis libertorum. L. 38. c *Filius familias vel servus sine patris Dominive autoritate voto non obligantur.* L. 2. Sect. 1. ff. de pollicitationibus.

Sect. 12. From these considerations we may learn what to judge of the promises which many men make of doing service unto God.

1 Some

1 Some joyn in *Covenants* as the greatest part of that tumultuous concourse of people, who made an uproar against the Apostle, were gathered together, *They knew not wherefore.* Acts 19. 32. do not understand the things they promise. As if a man should set his hand and seale to an Obligation, and not know the contents or condition of it. Such are all ignorant Christians, who have often renewed their Covenant of new obedience and faith in Christ, and yet know not what the faith of Christ is, or what is the puritie, spiritualnesse, and widenesse of that Law which they have sworne unto. As the Apostle saith of the Jews, *If they had known they would not have crucified the Lord of glory*, wee may say of many of these, if they knew the purity & holinesse of those things wch they have vowed to keep, they either would not have entred into Covenant with God at all, or would bee more conscientious and vigilant in their observation of it. It is a signe of a man desperately carelesse, to run daily into debt, and never so much as remember or consider what hee owes. If there were no other *obligation* to tye men unto the *knowledge* of Gods will, this alone were sufficient, that theyhave undertaken to serve him, and therefore by their own *Covenants* are bound to know him. For surely many men who have promised repentance from dead works, if they did indeed consider what that Repentance is, and unto what a strict and narrow way of walking it doth confine them, would go nigh, if they durst, to plead an *Error* in the Contract, and to professe that

Qui per delictorum pœnitentiam instituerat Domino satisfacere, diabolo per aliam pœnitentiæ pœnitentiam satisfaciet, eritque i nio magu perosus Deo quantoæmule ejus acceptus. Tertul. de pœnitent. c. 5.

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that they had not thought their Obligation had engaged them unto so severe and rigid a service, and so *repent of their repentance*. But in this case, Ignorance of what a man ought to know, cannot void the Covenant which hee is bound to make, and having made, to keep; but his Covenant doth exceedingly aggravate his ignorance.

2 Some make many faire promises of obedience, but it is *on the Rack*, and in the *furnace*, or as Schollers under the Rod. O if I might but recover this *sicknesse*, or be eased of this *affliction*, I would then be a new man, and redeeme my misspent time. And yet many of these, like *Pharaoh* when they have any *respite*, find out wayes to shift and elude their owne promises, and like *melted metall* taken out of the furnace, returne againe unto their former hardnesse. So a good Divine observes of the people of this Land in the time of the great sweate in King *Edwards* dayes (I wish we could find even so much in these dayes of calamitie which wee are fallen into) as long as the heat of the plague lasted, there was crying out *peccavi*, *Mercie good Lord*, *mercy*, *mercy*. Then Lords, and Ladies, and people of the best sort, cried out to the Ministers, for Gods sake tell us what shal we do to avoid the wrath of God. Take these bags, pay so much to such an one whom I deceived, so much restore unto another whom in bargaining I over-reached, give so much to the poore, so much to pious uses, &c. But after the sicknesse was over, they were just the same men as they were before. Thus in time of *trouble* men are

Dike of the deceitfulnes of the Heart, c. 20

apt

apt to make many *prayers*, and *Covenants*, to cry unto God, *Arise and save us*, *Jer.* 2. 27. *Deliver us this time*, Judg. 10. 15. they *inquire early* after God, and flatter him with their lips, and own him as their God, and Rock of salvation, and presently *start aside like a deceitfull bowe*. As *Austin* notes, that in times of calamitie the very Heathen would flock unto the Christian Churches to bee safe amongst them. And when the Lord sent *Lyons amongst the Samaritanes*, then they sent to inquire after the *manner of his worship*. 2 King. 17. 25, 26. Thus many mens Covenants are founded onely in *Terrours* of conscience. They throw out their sins as a Merchant at Sea his rich commodities in a Tempest, but in a calme wish for them againe. Neither doe they throw away the *property* over them, but onely the dangerous *possession* of them. This is not a full, chearfull, and *voluntary* action, but onely a languid and inconstant *velleitie*. Contrary to that largenesse of heart, and fixed disposition which Christs own people bring unto his service; as *David* and the Nobles of Israel *offered willingly and with joy unto the Lord*. 1 Chron. 29. 17.

Quis videt petulanter & procacior insultare servis Christi sunt, in iis plurimi qui illum interitum clademq; non evasissent, nisi servos Christi se esse finxissent. De civit. Dei. li. 1. ca. 1.

Ejecta in naufragio dominorum adhuc sunt, quia non eo animo ejiciuntur quod eas habere nolunt, sed ut periculum effugiant. ff. lib. 41. L. 9. Sect. 8. & L. 44 Semisauciam hac atque hac jactare voluntatem. Aug. confes. l. 8. c. 8

3 Since a Covenant presupposeth a *power* in him that maketh it, both over his own *will*, and over the *matter*, thing or Action which he promiseth, so far as to be enabled to make the promise: And since we of our selves have neither *will* nor *deed*, no *sufficiencie* either to think or to perform: *Rom.* 7. 18. 2 *Cor.* 3. 5. *Phil.* 2. 12. Wee hence learne in all the *Covenants* which we make, not to

do it in any confidence of our own strength, or upon any selfe dependance on our own hearts, which are false and deceitfull, and may after a confident undertaking, use us as *Peters* used him: But still to have our eyes on the aid and *help of Gods grace*, to use our Covenants as means the better to stir up Gods graces in us, and our prayers unto him for further supplies of it. As *David*, *I will keep thy statutes*, but then, *doe not thou forsake me*. Psal. 119. 8. Our promises of *duty* must ever be supported by Gods promises of *grace* when we have undertaken to serve him, we must remember to pray as *Hezekiah* did, *Lord I am weak, doe thou undertake for me*. Isa. 38.14. Our good works cannot come out of us, till God do first of all *work them in us*. Isa. 26. 12. He must performe his promises of *grace* to us, before we can ours of *service* unto him. Nothing of ours can go to heaven, except we first received it from heaven. We are able to *do nothing but in and by Christ which strengtheneth us*, Joh. 15.5. *Phil.*4. 13. So that every religious Covenant which we make hath indeed a *double* obligation in it; An obligation to the *duty* promised, that we may stir up our selves to performe it: and an obligation unto *prayer*, and recourse to God that he would furnish us with grace to performe it: As hee that hath bound himselfe to pay a debt and hath no money of his own to do it, is constrained to betake himselfe unto supplications that he may procure the money of some other friend.

Lastly, the finall cause of a Covenant is to *induce*

duce an *Obligation*, where was none before, or else to *double* and strengthen it where one was before, to be *Vinculum conservandæ fidei*, a bond to preserve truth and fidelity. Being subject unto many temptations, and having backsliding and revolting hearts, apt, if they be not kept up to service, to draw back from it, therefore we use our selves as men do cowardly Souldiers, set them there where they must fight, and shall not be able to run away, or fall off from service.

Quid tam congruum fidei humanæ quam ea quæ inter eos placuerunt servare? Ulpian. L. 1 ff de pactis. *Obligatio est Juris vinculum quo necessitate astringimur alicujus solvendæ rei.* Instit. lib. 3. T. 14. Vid. Gregorium. Tholos. de Repub. lib. 8 cap. 8.

III. This should serve to Humble us upon a twofold consideration. *Sect.* 15.

1 For the *falsenesse* and unstedfastnesse of our Hearts which want such *Covenants* to binde them, and as it were fasten them to the Altar with cords: as men put *locks* and fetters upon wilde *horses*, whom otherwise no inclosure would shut in. Our Hearts (as *Iacob* said of *Reuben*, Gen. 49. 4.) are *unstable as waters.* b Moist bodies (as water is) *non continentur suis terminis*, doe not set bounds to themselves, as solid and compacted bodies do, but shed all abroad, if left to themselves; the way to keepe them united and together is to put them into a close vessell: so the *heart* of man can set it self no bounds, but fals all asunder,

b ὕγρον τὸ ἀόριστον διὰ τὸ ὅρῳ Aristot. de gener & corrupt. lib. 2. cap. 2. *Hinc qui vitam agunt mollem, remissam, voluptuariam, in hanc & illam partem flexilem dicuntur.*

Βίον ζῆν τὸν ὑγρὸν καὶ διαῤῥέον, *Chrys.* Rom. 13. 14. & *Suida*, ὑγρὸς dicitur ὁ ἀκρατὴς καὶ εἰς τὰς ἡδονάς. *Ejus animum qui nunc luxuriis & lasciviâ diffluit, remandum,* Terent. Heauton. *Messalina facilitate Adulterorum in fastidium versa ad incognitas libidines profluebat.* Tacit Annal. l. 11. Eruptiones lasciviarum. Tert. Apol. cap. 31. The Scripture calleth it weaknesse of Heart. Ezek. 16. 30. and so the Phylosopher, ἀκρασίας τὸ μὲν προπετεία, τὸ δὲ ἀβουλία, Ethic. lib. 7. c. 8.

and out of frame, εἰς ἀνάχυσιν, as the Apostles expression is, 1 *Pet.* 4. 4. *instar Aquæ diffluentis*, Hebr. 2. 1. if it be not fastned and bound together by such strong Resolutions. Sometimes men either by the power of the *word*, or by the sharpnesse of some *affliction*, are quickned and enflamed unto pious purposes, like *green wood* which blazeth while the bellowes are blowing; and now they think they have their hearts sure, and shall continue them in a good frame, to morrow shall bee as this day. But presently like an *Instrument* in change of weather, they are out of tune again, and like the *Camelion* presently change colour, and as * *Chrysostome* saith, the Preacher, of all workmen, seldom findes his work as he left it. Nothing but the *grace* of God doth ballance and *establish the heart*, and holy *Covenants* are an ordinance or means which he hath pleased to sanctifie unto this purpose, that by them, as Instruments, Grace as the principall cause might keep the Heart stedfast in duty. If then *Isaiah* bewail the *uncleannesse of his lips*, and *Job* suspect the uncleannesse and wandering of his *Eyes*, what reason have we to be humbled for this unstedfastnesse of *our Hearts*, from whence the diffluence and loosenesse of every other faculty proceeds?

2 If we must bewail the *falsenes* of our Hearts that stand in *need* of *Covenants*, how much more should we bewail their *perfidiousnesse* in the *violation* of Covenants? That they take occasion, even by Restraint like a [d] *River* that is stopped in his course, to grow more unruly. Or as a man after an

* ὁ μὲν ἀργυρόκοπος ὅσον ἂν χαλκεύσῃ τὸ σκεῦος καὶ ἀποθῇ, τοῦτον ἐλθὼν τῇ ἑπομένῃ κάλλιον ἐυρήσεις ἢ νῦν ἡμῶν οὐχ οὕτως, &c. Homil. 13. ad popul. Antioch.

d Spumeus, & fervens & ab obice savior ibit. Ovid. Senec. nat. quæst. li. 6. ca. 17.

an *Ague*, which took away his stomack, to return with stronger appetite unto sin again. To crucifie our sins, and in repentance to *put them*, as it were, *to shame*, and then to take them down from the Crosse again, and fetch them to life, and *repent of Repentance*. To vow, and *after vows to make inquirie*, Prov. 20. 25. This is a very ill requitall unto Christ. He came from glory to suffer for us, and here met with many discouragements, not onely from enemies, but from friends and Disciples, *Judas* betrayes him, *Peter* denies him, his Disciples sleep, his kinsfolks stand afarre off; yet he doth not look back from a *Crosse* to a *Crown*, and though he be tempted *to come down* from the Crosse, yet he stayes it out, that he might *love*, and *love us to the uttermost*: but wee no sooner out of Egypt and Sodome, but we have hankering affections to return, at the least to *looke backwards* again. Engage our selves to be ruled by the Word of the Lord (as the Jews did. *Jer.* 42. 5, 6. and with them, *Ier.* 43. 2. When wee know his Word cavill against it, and shrinke away from our owne resolutions. O how should this humble us, and make us vile in our own eyes? God is exceeding angry with the breach of but *Humane Covenants*, *Ier.* 34. 18. *Ezek.* 17. 18. How much more with the breach of *Holy Covenants* between himself and us, and threatneth severely to revenge the quarrell of his Covenant. *Levit.* 26. 25. and so doubtlesse he now doth, and will do still; except we take a penitent Revenge upon our selves for it. And therefore,

Lastly, having entred into *Covenant* we should use double diligence in our performance of it. Quickning and stirring up our selves thereunto.

1 By the consideration of the *stability* of his Covenant with us, even the *sure mercies of David.* Isa. 54. 8, 9. 55. 3. To break faith with a false person were a fault, but to deceive him that never fails nor forsakes us, increaseth both the *guilt* and the *unkindnesse.*

Vid. Chrysost. in Psal. 113.

2 By consideration of his continued and *renewed mercies.* If he were a *wildernesse* unto us, there might be some colour to repent us of our bargain, and to look out for a better service. But it is not onely *unthankfulnesse*, but *follie* to make a forfeiture of *mercies*, and to put God by our breach of Covenant with him, to break his with us too. *Jer.* 2. 5, 6, 7. 31. *Numb.* 14. 34. *Jon.* 2. 8.

3 By consideration of our *Baptisme* and the tenor thereof, wherein we solemnly promise to keepe a *good conscience*, and to *observe All things whatsoever Christ commandeth us.* 1 *Pet.* 3. 21. *Mat.* 28. 19, 20. From which engagement wee cannot recede without the note and infamie of greater perfidiousnesse *. To take Christs *pay*, and do sin *service*, to be a subject unto *Michael*, and a pensioner unto the Dragon, to weare the *Liverie* of one Master and do the *work* of another, to be an *Israelite* in title, and a *Samaritan* in truth, this is either to forget or to deride our Baptisme. 2 *Pet.* 1. 9. for therein wee did as it were *subscribe* our names, and *list* our selves in the *Register of Sion*; and as it is an high honour to be enrolled in the

* *In fœderibus eosdem amicos atq; inimicos habere solent fœderati, quod ex Cicerone & Livio observavit.* Brisson. de formul. li. 4. *Quis miles ab infœderatis ne dicam ab hostibus regibus donativum & stipendum capiat nisi plane desertor & transfuga?* Tertul. de Præscript. cap. 12.

genealogies

genealogies of the Church, so is a great dishonour to be expunged from thence, and to be *written in the Earth*, and have our names with our bodies putrifie into perpetuall oblivion. *Ierem.* 17. 13. *Nehem.* 7. 64, 65.

4 Consider the *seale* and *witnesses* whereby this Covenant hath been confirmed. Sealed in our own consciences by the *seale of faith*, beleeving the *Holinesse* of Gods *wayes*, and the excellencie of his *Rewards*, for *he that beleeveth hath set to his seale.* Joh. 3. 33. mutually attested by *our spirits*, feeling the sweetnesse of *duties*, and by *Gods spirit*, revealing the certainty of *Reward.* Rom. 8. 16. and this in the presence of Angels and Saints, into whose communion wee are admitted, 1 *Corinth.* 11. 10. *Hebr.* 12. 22. so that wee cannot depart from this *Covenant*, without shaming our selves to God, to Angels, to men, and to our own consciences. Yea the *Font* where we were baptized, and the *Table* where we have sacramentally eaten and drank the body and blood of Christ, & the very *seats* where we have sate attending unto his voice, like *Iosuna* his stone, *cap.* 24. 22, 27. will be witnesses against us if we deny our Covenant, though there be no need of *witnesses* against those who have to do with the searcher of hearts, and the Judge of consciences, that consuming fire whom no lead, no drosse, no reprobate silver, no false metall, can endure or deceive, no *Ananias* or *Saphira* lie unto without their own undoing.

Lastly, let us consider the estate which these Covenants do referre unto, and our *Tenure* where. unto

Bernard. serm. 3. de Evangelio septem panum.

* Vid. Bern. serm. 1. in Annuciat. Mariæ. & serm 2 de tribus testimoniis. & ser. 2 in die Pentecost. serm. 2. in festiv. omnium sanct. ser. 5. in dedicat. Eccl. serm. de quatuor modis orandi ser. 8. 23. & 85. in Cantic. de natur. & dignit. divini amoris. c. 11. vid. etiam Michalis Medinæ Apologiâ pro Joanne Fero adversus Dom. Soto criminationes apud Sixt. senensem. Biblioth. li. 6. Annot. 210.

unto these services are annexed, which is *eternall life*. After we have had patience to keep our short Promises of doing Gods will, he will performe his eternall promises, of giving himself unto us. And who would forfeit an inheritance for not payment of a small homage or quitrent reserved upon it? If we expect eternall life from him, there is great reason we should dedicate a mortall life unto him. Let us not pay our service in *drosse*, when we expect our wages in *gold*.

THE

THE THIRD SERMON.

HOSEAH 14. VER. 2. 3.

2. *So will we render the calves of our lips.*
3. Aſhur *ſhall not ſave us, we will not ride upon Horſes, neither will we ſay any more to the works of our hands, ye are our Gods; for in thee the fatherleſſe findeth mercy.*

Aving handled the generall doctrine of our entring into *Covenant* with God, I ſhall now proceed unto the particulars which they here engage themſelves unto, whereof the firſt is a ſolemne *Thankſgiving*, *We will render the calves of our lips.* a All the ſacrifices of the Jewes were of two ſorts. Some were *Ilaſticall*, propitiatory, or expiatory, for pardon of ſin, or impetration of favour: others were

Sect. 1

a Vid. Gul. Sme. Antiq. Convival lib. 1. cap. 33. Weemſe exercit. Ceremon. l. exercit. 13. quamvis alii aliter diſtinguant. Cornel. A Lapid in Symp. c. 1. Levit Torniel. An. 2545. ſect. 21. Pinel. in Job. 1. 5 Alex. Hales p. 3 qu. 55. & memb. 4. art. 8. ſect. 3.

were *Eucharistical* sacrifices of praise (as the peace-offerings, *Levit.*7.12.) for mercies obtained, *Psal.* 107.22. With relation unto these, the Church here, having prayed for forgivenesse of sin, and for the obtaining of blessings, doth hereupon, for the farther enforcement of those petitions, promise to offer the peace-offerings of *praise*, not in the naked and empty *ceremony*, but with the spirituall life and *substance*, viz. the *Calves of their lips*, which are moved by the inward principles of hearty sincerity and thanksgiving.

From hence we learn, that sound conversion and repentance enlargeth the heart in thankfulnesse towards God, and disposeth it to offer up the *sacrifice of praise*. And this duty here promised, cometh in this place under severall considerations, for we may consider it.

*Stet.*2. I. *Ut materiam pacti*, as the matter of a *Covenant* or compact; which we promise to render unto God in acknowledgment of his great mercy in answering the prayers which we put up unto him for pardon and grace. It is observable that most of those Psalmes wherein [b] *David* imploreth helpe from God, are closed with thanksgiving unto him, as *Psal.* 7.17.13, 6.56,12, 13, 57,7, 10, &c. *David* thus by an holy craft insinuating into Gods favour, and driving a trade between earth & heaven, receiving and returning, importing one commodity, & transporting another, letting God know that his mercies shall not be lost, that as he bestows the *comforts* of them upon him, so he would returne the *praises* of them unto heaven again. [c] Those Countreys

[b] David omnes fere Psalmos in quibus Dei auxilium implorat, gratiarum actione claudit. *Muis in Psal.* 10.16.

Countries that have, rich & ſtaple commodities to exchange and return unto others, have uſually th freeſt and fulleſt trafick and reſort of trade made unto them. Now there is no ſuch rich return from earth to heaven as *praiſes*; This is indeed the onely tribute we can pay unto God, to value, and to celebrate his goodneſſe towards us. As in the fluxe and refluxe of the ſea, the water that in the one comes from the ſea unto the ſhore, doth in the other but run back into it ſelf again: ſo *praiſes* [d] are as it were the *returne of mercies into themſelves*, or into that boſom and fountain of Gods love from whence they flowed. And therefore the richer any heart is in praiſes, the more ſpeedy & copious are the returnes of mercy unto it; God hath ſo ordered the creatures amongſt themſelves, that there is a kinde of naturall confederacy, and *mutuall negotiation* amongſt them, each one receiving and returning, deriving unto others, & drawing from others what ſerves moſt for the conſervation of them all, and every thing by various interchanges and viciſſitudes flowing backe into the originall from whence it came: thereby teaching the ſouls of men to maintain the like ſpirituall commerce & confederacie with heaven, to have all the paſſages between them and it open and unobſtructed, that the mercies which they receive from thence, may not be kept under, and impriſoned in unthankfulneſſe, but may have a free way in daily praiſes to return to their fountain again. Thus *Noah*, after his deliverance from the flood, built an *Altar*, on which to ſacrifice the ſacrifices of thankſgiving, that as his

c Cives habent propinquam fructuſamque provinciam quo facile excurrant, ubi libentur negotium gerant: quos illa mercibus ſuppeditandis cum quæſtu compendioque dimittit, &c. *Cicer in Verr.*3 Huiuſmodi nobile Emporium erat Tyros Phœniciæ urbs. *Ezek.*27.12. 24. de qua regione Lucanus, primi docuere carinis Ferre cavis orbis commercia.

d Gratiarum ceſſit decurſus, ubi recurſus non fuit. *Bern ſerm.*1. *in cap. Jejunii.* b Ad locum unde exeunt gratiæ revertantur Idem ſer. 3. in vigil. nativit. &

family by the *Ark* was preserved from perishing, so the memory of so great a mercy might in like manner by the *Altar* be preserved too, *Gen.* 8.20. So *Abraham* after a weary journey being comforted with Gods gracious appearing and manifestation of himself unto him, built an *Altar*, and *called on the Name of the Lord*, Gen.12.7. and after another journey out of *Egypt*, was not forgetfull to returne unto that place againe, *Gen.* 13.4. Gods presence drawing forth his praises, as the returne of the Sun in a spring and summer, causeth the earth to thrust forth her fruits and flowers, that they may as it were meet, & do homage to the fountain of their beauty. If *Hezekiah* may be delivered from *death*, *Isa.*38.20. If *David* from *guilt*, Psal. 51. 14. they promise to sing aloud of so great mercy, and to take others into the consort, *I will teach transgressours thy way, and we will sing upon the stringed instruments.* Guilt stops the mouth, and makes it *speechlesse*, Matth. 22.12. that it cannot answer for one of a thousand sins, nor acknowledge one of a thousand mercies. When *Iacob* begged Gods blessing on him in his journy, he vowed a vow of obedience and thankfulnesse to the Lord, seconding Gods promises of *mercy*, with his promises of *praise*, and answering all the parts thereof, *If God will be with me, and keep me, I will be his, and he shall be mine.* If he single out me and my seed, to set us up as marks for his Angels to descend unto with protection and mercy, and will indeed *give this Land to us*, and returne *me unto my fathers house*; then this stone which I have set up for a pillar & monument,

shall

shall be *Gods house*, for me and my seed to praise him in; and accordingly we finde *he built an Altar there*, and changed the name of that place, calling it the *House of God*, and God, the *God of Bethel*. And lastly, if God indeed will not leave nor forsake me, but will give so rich a land as this unto me, I will surely return a homage back, and of his own, *I will give the tenth unto him againe*. So punctuall is this holy man to restipulate for each *distinct promise* a *distinct praise*, and to take the quality of his *vows* from the quality of Gods *mercies*, Gen. 28. v. 20. 22. compared with v. 13. 15. *Gen.* 35. 6. 7. 14. 15. Lastly, *Ionah* out of the belly of Hell cries unto God, and *vowe the a vow* unto him, that he would sacrifice with the voice of thanksgiving, and tell all ages, that salvation is of the Lord, *Ionah* 2. 9. Thus we may consider praises as the matter of the Churches *Covenant*.

II. *Ut fructum pœnitentiæ*, as a fruit of true repentance, and deliverance from sin. When sin is taken away, when grace is obtained, then indeed is a man in a right disposition to give praises unto God. When we are brought out of a wilderness into *Canaan*, Deut. 8. 10. out of *Babylon* unto *Sion*, Jer. 30. 18. 19. then saith the Prophet, *Out of them shall proceed thanksgiving, and the voice of them that make merry, &c.* When *Israel* had passed thorow the red Sea, and saw the Egyptians dead on the shore, the great type of our deliverance from sin, death, and Satan, then they sing that triumphant Song, *Moses* and the men singing the Song, and *Miriam* and the women answering them, and re- *Sect. 3.*

peating over again the burden of the Song, *Sing to the Lord, for he hath triumphed gloriously, the Horse and his rider hath he thrown into the Sea*, Exod. 15. 1. 20.21. When a poore soule hath been with *Jonah* in the midst of the seas, compassed with the floods, closed in with the depths, brought downe to the bottom of the mountaines, wrapt about head and heart, and all over with the weeds, and locked up with the bars of sin and death, when it hath felt the weight of a guilty conscience, and been terrified with the fearful expectation of an approaching curse, lying as it were at the pits brinke, within the smoak of hell, within the smell of that brimstone, and scorchings of that unquenchable fire which is kindled for the divel and his angels: and is then by a more bottomles & unsearchable mercy brought unto dry land, snatched as a brand out of the fire, translated unto a glorious condition, from a Law to a Gospel, from a curse to a Crown, from damnation to an inheritance, from a slave to a Sonne, then, then onely, never till then, is that soul in a fit disposition to *sing praises* unto God, when God hath forgiven all a mans *iniquities*, and healed all the *diseases* of his soul, and redeemed his *life from destruction*, or from hel (as the Chaldee rendreth it) and crowned him with loving kindnesse and tender mercies, turning away his anger, and revealing those mercies which are *from everlasting* in election *unto everlasting* in salvation, removing his sins from him as far as the *East is from the West*; then a man will call upon his soule over and over againe, and summon every faculty within him, & invite every creature

c Ab æterno per prædestinationem in æternum per glorificationem, *Bernard serm. 2. in Ascens. Dom.*

creature without him to *blesse the Lord*, and to ingeminate praises unto his holy name, *Psal.* 103.1.4. 20.22. And as *David* there *begins* the Psalme, with *Blesse the Lord O my soul*, and *ends* it with *blesse the Lord O my soul*: so the Apostle making mention of the like mercy of God unto him, and of the exceeding abundant grace of Christ, in setting forth him who was a blasphemer, a persecutor, and injurious, as a patterne unto all that should beleeve on him unto eternall life, *begins* this meditation with praises, *I thank Christ Jesus our Lord*; and *ends* it with praises, *unto the King eternall, immortall, invisible, the onely wise God, be honour and glory for ever and ever, Amen.* 1 *Tim.* 1.12.17. It is impossible that soule should be truly thankfull unto God, which hath no apprehensions of him, but as an *enemie*, ready to call in, or at the least to curse all those outward benefits which in that little *interim* and respite of time between the curse pronounced in the Law, and executed in death, he vouchsafeth to bestow. [a] And impenitent sinners can have no true notion of God but such. And therefore all the verball thanks which such men seem to render unto God for blessings, are but like the musick at a Funerall, or the Trumpet before a Judge, which gives no comfortable sound to the mourning wife, or to the guilty prisoner.

[a] Qualem te paraveris Deo, talis oportet appareat tibi Deus. *Bern. in Cant. serm.* 69.

III. *Vt medium Impetrandi.* As an Argument and motive to prevail with God in prayer. For the Church here Praies for pardon, for grace, for healing, not onely with an eye to its *own benefit*, but unto *Gods honour*. Lord, when thou hast heard and answered

Sect. 4.

answered us, then we shall glorifie thee. *Psa.* 50. 15. *I shall praise thee*, saith David, *for thou hast heard me, and art become my salvation.* Psal. 118. 21. It is true, if God condemne us, he will therein shew forth his owne glory, 2 *Thes.* 1. 9. as he did upon *Pharaoh.* Rom 9. 17. In which sence the *strong and terrible ones* are said *to glorifie him*, Isay. 25. 3. Because his power in their destruction is made the more conspicuous: But we should not therein *concurre* unto the glorifying of him. *The grave cannot praise him, they that goe downe into the pit cannot celebrate his name.* Ps. 30. 9, 88, 10, 11. *The living, the living they shall praise thee.* Isa. 38. 19. This is a frequent argument with *David* whereby to prevail for mercy, because else God would lose the praise which by this meanes he should render to his name. *Psal.* 6. 4. 5. 118. 17. &c. God indeede is All-sufficient to himself, and no goodnes of ours can extend unto him. *Iob* 22. 2, 35, 7. [g] Yet as Parents delight to use the labour of their children in things which are no way beneficiall unto themselves: so God is pleased to use us as instruments for settingforth his glory, though his glory stand in no neede of us, though we cannot adde one Cubit thereunto. He hath made all men [h] *in usus profundarum cogitationum suarum*, unto the uses of his unsearchable Councells. *He hath made all things for himselfe, yea even the wicked for the day of evill.* Prov. 16. 4. Yet he is pleased to esteeme some men *meete for uses*, which others are not, 2 *Tim.* 2. 21. and to *set apart* some for himselfe, and for those uses. *Psal.* 4. 3. *Isay.* 43. 21. [h] God by his wisedome *ordereth*, and

g Deus suam gloriam quærit non propter se sed propter nos. *Aquin.* 22. *qu.* 32. *art.* 1. *ad* 1 *m.*

h *August de nup. tiis & concupis. lib.* 2. *cap.* 16. Omnia propter se ipsum fecit Deus, omnia propter suos. *Bern ser.* 3. *in die Pentecost.*

and draweth the blind and brute motions of the worst creatures unto his own *honour*, as the huntsman doth the rage of the dog to his pleasure, or the Marriner the blowing of the winde unto his voyage, or the Artist the heate of the fire unto his worke; or the Phisician the bloudthirstinesse of the Leech unto a cure. But godly men are fitted to bring *actually* glory unto him, to glorify him *deingly*. 1 *Cor.* 10. 30. 31. *Ephe.* 1. 11, 12. And this is that which God chiefly takes pleasure in.

Our Saviour bids his disciples cast their net into the Sea, and when they had drawn their net, he bids them bring of the fish which they had then caught, and yet we finde that there was a fire of coales, and fish laid thereon, and bread provided on the land before. *John* 21. 6, 9, 10. Thereby teaching us that he did not use their industrie for any neede that he had of it, but because he would honour them so far as to let them honour him with their obedience. And therefore even then when God tells his people that he needed not their services, yet he calls upon them for thanksgiving. *Psal.* 50. 9, 14.

This then is a strong argument to be used in praier for pardon, for grace, for any spirituall mercie. Lord, if I perish, I shall not praise thee, I shall not be meete for my Masters uses. Thy glory will onely be forced out of me with blowes, like fire out of a flint, or water out of a rock. But thou delightest to see thy poore Servants *operate* towards thy glory, to see them not *forced* by power but by

Est in malorum potestate peccare; ut autem peccando hoc vel hoc illa malitia faciant, non est in illorum potestate, sed Dei dividentis tenebras, & ordinantis eas, ut hinc etiam quod faciunt contra voluntatem Dei, non impleatur nisi voluntas Dei *Aug. de pra. S. nti. c.* 16. *vid. etiam ep.* 69 *q.* 6 *ep.* 120. *c.* 2 *epist.* 141. *l.* 2. *qu. sup. Exod. qu.* 18. *lib.* 83. *quæst.* 27. *de Civit. Dei. lib.* 11. *cap.* 17.

by *love* to shew forth thy praises. And this we shall never doe till sinne be pardoned. God can bring *light out of light*, as the light of the Starres out of the light of the Sun, and he can bring *light out of darkenes*, as he did at first: but in the one case there is a *meetnes* for such an use, in the other not. Now we are not meete Subjects for God to reap honor from, till sinne be pardoned, till grace be conferred. Then we shall give him the *praise* of his *mercy* in pittying such grievous sinners, and the *praise* of his *power* and *wisedome* in healing such mortall diseases, and the *praise* of his glorious and free *grace* in sending Salvation to those that did not inquire after it, and the *praise* of his *patieuce* in forbearing us so long, and waiting that he might be gracious, and the *praise* of his wonderfull *providence* in causing all things to worke together for our good: and the *praise* of his *justice* by taking part with him against our own sinnes, and joyning with his grace to revenge the bloud of Christ upon them. A pot-sheard is good enough to hold fire, but nothing but a sound and pure vessell is meete to put wine or any rich *depositumn* into.

Sect. 5. IV. *Vt principium operandi*, As a principle of Emendation of life, and of new Obedience. Lord *take away iniquity* and receive us into favour, then will we be *thankfull* unto thee, and that shall produce amendment of life; *Ashur shall not save us, neither will we ride upon horses, &c.* A thankefull apprehension of the goodnes of God in forgiving, giving, saving, honouring us, is one of the principall foundations of sincere obedience. Then the

Soule

Soule will thinke nothing too good for God, that hath shewed himselfe so good unto it. *What shall I render unto the Lord for all his benefits? saith the Prophet David.* Psal. 116. 12. and a little after it followes, *O Lord, truly I am thy servant, I am thy servant, and the Son of thine Handmaide*; that is, an Home-borne servant, thine from my mothers wombe. It is an allusion to those who were borne of Servants in the House of their Masters, and so were in a condition of Servants. *Partus sequitur ventrem.* If the mother be an Handmaide, the childe is a Servant too, and so the Scripture calleth them *filios domus*, children of the house *Gen.* 14. 14, 15, 3, 17, 12. *Lev.* 22, 11. *Ecclesi.* 2. 7. His heart being enlarged in thankfulnesse, presently mindedhim of the deep ingagements that did bind him unto Service even from the wombe. True filiall and Evangelicall obedience ariseth from *faith* and *love.* Faith shewes us Gods love to us, and therby worketh in us a Reciprocal love unto him, *We love him, because he loved us first.* 1 John 4. 19. This is the only thing wherein a Servant of God may answer him, and may *de simili mutuam rependere vicem*, as *Bernard* speakes, returne back unto God what he gives unto him. b If he be angry with me, I must not be angry again with him, but feare and tremble, and begge for pardon. If he reprove me, I must not reprove but justifie him: If he judge me, I must not judge but adore him. But if he *love me*, I must take the boldnes to *love him* againe, for therefore he loves that he may be loved. And this love of ours unto Christ makes us ready to do every

Jure gentium servi nostri sunt qui ex ancillis nostris nascuntur. Leg. 5. D. de statu Hominis. & Leg. 28. de usuris & fructibus. Ibid.

b Si mihi irascatur Deus, num illi ego similiter redirascar? non utiq; sed pavebo, sed contremiscam, sed veniam deprecabor. Ita si me arguat, non redarguetur a me, sed ex me potius justificabitur: nec si me judicabit, judicabo ego eum, sed adorabo. Si dominatur, me oportet servire; Si imperat, me oportet parere; nunc jam videas de amore quam aliter fit; Nemo eum amat Deus non aliud vult quã amari. *Bern. serm.* 83. *in Cantic.*

very thing which he requires of us, becauſe we know that he hath done much more for us then he requireth of us. *The love of Chriſt* ſaith the Apoſtle, *conſtraineth us, becauſe we thus judge, that if one dyed for all, then were all dead*, that is either *dead in and with him* in regard of the guilt and puniſhment of ſin, ſo as to be freed from the damnation of it; or *dead by way of conformity unto his death*, in dying unto ſinne, and crucifying the old man, ſo as to ſhake off the power and ſtrength of it. And the fruite of all, both his dying and our loving, is this, *That we ſhould not live unto our ſelves, but unto him that dyed for us and roſe again.* Thus love argues from the greater to the leſſer, from the greatnes of his work for us to the ſmalnes of ours unto him; If he died to give us life, then we muſt live to doe him Service.

k *Feare* produceth onely ſervile & unwilling performances, as thoſe fruites which grow in Winter, or in cold Countries, are ſowre, unſavoury, and unconcocted; but thoſe which grow in Summer, or in hotter Countries, by the warmth and influence of the Sun are ſweet and wholeſome: ſuch is the difference between thoſe fruits of obedience which *feare* and which *love* produceth. The moſt formall principle of obedience is *love*, and the firſt beginings of love in us unto God ariſe from his mercies unto us being thankfully remembred; & this teacheth the ſoule thus to argue, God hath given deliverances unto me, and *ſhould I breake his Commandements?* Ezra 13. 14. Chriſt gave himſelfe to redeeme me from all iniquity, and to make me in a

k Quis coram Deo innocens inveniter qui vult fieri quod vetatur, ſi ſubtrahas quod timetur? Qui gehennas metuit, non peccare metuit ſed ardere; ille autem peccare metuit, qui peccatum ipſum ſicut gehennas odit. Au. *Ep.* 144. *Bernard ſer de Trip. cohar.*

V ere Chriſtianus eſt qui plus amat dominum quam timet gehennam, ut etiamſi dicat illi Deus urere deliciis carnalibus ſempiternis & quantum potes peccа, nec morieris nec in gehennam mitteris, ſed mecum tantummodo non eris; exhorreſcat et omnino non pecce; non jam ut in illud quod timebat non incidat, ſed ne illum quē ſic amat offendat. Idem *de Catechizand. Rudibus. c.* 17. *de natur & grat. c.* 57. *cont.* 2. *Et Pelag. l.* 1 *c.* 9. *& l.* 2. 69.

ſpeciall

speciall manner his owne, therefore I must be *zealous of good workes.* Tit. 2. 14. therefore I must *shew forth the vertues of him that called me out of darkenes into his marvellous Light.* 1 Pet. 2. 9. No more frequent, more copious common place in all the Scriptures then this to call for obedience, and to aggravate disobedience by the consideration of the great things that God hath done for us. *Deut.* 13. 20, 21, 11, 7, 8, 29, 32, 6, 7. *Josh.* 24. 2, 14. 1 *Sam.* 12. 24, *Isay.* 1, 2. *Jer.* 2. 5, 6. *Hos.* 2. 8. *Mic.* 6. 3, 5. In the [a] Law a *Ransomed* man became the *Servant* of him that bought and delivered him: and upon this argument the Apostle calls for obedience. *Ye are not your owne, but you are bought with a price, therefore glorifie God in your body, and in your spirits, which are Gods.* 1 Cor. 6. 19, 20. We have but the *use* of our selves, the *property* is his, and we may do nothing to violate that.

V. *Ut instrumentum divinæ gloriæ.* As a meanes and instrument of publishing Gods praises. There is an Emphasis in the word *Lips.* Sometimes it is a *diminutive* word, taking away from the duty performed, as *Matth.* 15. 8. *This people honour me with their lips*, but their heart is far from me. But here it is an *Augmentative* word, that enlargeth the duty, and makes it wider. I will sacrifice unto thee saith *Jonah*, with the *voice of thanksgiving*, Jonah 2 9. God regardeth not the sacrifice if this be not the use that is made of it, to publish and celebrate the glory of his name. The outward *ceremony* is nothing without the thankfulnes of the *heart* and the thankfulnes of the heart is too little, except it

[a] Per modum pignoris, licet non per modum mancipii. *Leg.* 2. *Cod.* de postliminio Reversis, &c. nempe servi sunt quoad solvatur pretium Redemptori. Si quis servum captum ab hostibus Redemerit, protinus est Redimentis. *L.* 12. *sect.* 7. *F. de captivis.*

[b] Fructuarius nihil facere debet in perniciem proprietatis. *L.* 13 *sect.* 4. *F. de usu fructu.*

Sect. 6.

have a *voice* to proclaime it abroad, that other may learn to glorifie and admire the works of the Lord too. It is not enough to *Sacrifice*, not enough to sacrifice the *sacrifices of thanksgiving*, except withal we *declare his works with rejoycing*, psal. 107. 22. There is a *private thankfulnes* of the Soul within it self, when meditating on the goodnesse of God, it doth in secret returne the tribute of an humble and obedient heart back again unto him, which is topraise God *on the Bed*: and there is *publick thanksgiving*, when men *tell of the wondrous works of God in the great Congregation of his Saints*, Psal. 149. 1. 5. *Psal.* 26. 7. 12. Now here the Church promiseth this publick thanksgiving, it shal not be the thankfulnesse of the *heart* onely, but of the *lips* too. As it is noted of the thankfull *Leper*, that *with a loud voice he glorified God*, Luke 17. 15. *The living, the living shall praise thee*, saith *Hezekiah*; but how should they doe it? *The fathers to the children shall make known thy truth*, Isay 38. 19. There are some affections and motions of the heart that do *stop the mouth*, are of a cold stupefactive, and constringent nature, as the sap staies and hides it selfe in the root while it is winter. Such is fear and extremity of griefe. *Come* saith the Prophet, *Let us enter into our defenced cities, and let us be silent there, for the Lord our God hath put us to silence*, Jer. 8. 14. Isai. 10. 14. Other affections *open the mouth*, are of an expansive & dilating nature, know not how to be straitned or suppressed, and of all these, *joy*, and sense of Gods mercy, can least contain it self in the compasse of our narrow breast, but will spread and commu-

Plutarch. de capiend. ex Hostibus utilitate. Arist. Problem. sect. 27.

communicate it selfe to others. A godly Heart is in this like unto those flowers which shut when the Sun sets, when the night comes, & open again when the Sun returnes and shines upon them. If God withdraw his favor, and send a night of affliction, they shut up themselves, and their thoughts in silence; but if he shine again, and shed abroad the light and sense of his love upon them, then their heart & mouth is wide open towards heaven in lifting up praises unto him. *Hannah* prayed silently so long as she was in bitternes of soul, and of a sorrowfull spirit, 1 *Sam.* 1.13,15. but as soon as God answered her prayers, and filled her heart with joy in him, presently *her mouth was enlarged* into a Song of thanksgiving, Chap. 2. 1.

There is no phrase more usual in the Psalmes, then to *sing forth praises* unto God, & it is not used without a speciall Emphasis. For it is one thing to *praise*, and another to *Sing praises*, Psal. 146.2. This is, to publish, to declare, to speak of, abundantly to utter the memory of Gods great goodnesse, that one generation may derive praises unto another, as the Expressions are, *Psa.* 145.4.7. And therefore we finde in the most solemn thanksgivings, that the people of God were wont in great companies, and with musicall instruments to sound forth the praises of God, and to cause their joy to be heard afar off, *Neh.* 12.27,31,43. *Isai.* 12.4,5,6. *Jer.* 31.7. This then is the force of the expression, Lord when thou hast taken away iniquity, and extended thy grace and favour to us, we will not onely have *thankfull hearts*, every man to praise thee by himselfe; but

Apud poetas Clarissimos laudes Deorum inter Regalia conviviacanebantur. *Quintil. lib.* 1. *cap* 10. nec aliter veri Dei laudes in conviviis Christianorum. *Tertul. Apolog. cap.* 39. *Cyprian lib.* 2. *Epist.* 2.

we

we will have *thankfull lips* to shew forth thy praise, we will stir up and encourage one another, we will tell our children, that the generations to come may know the mercy of our God.

This is a great part of the *Communion of Saints* to joyne together in Gods prayses. There is a *Communion of Sinners*, wherein they combine together to *dishonour God*, and encourage one another in evil, *Psal.* 64. 5. *Psal.* 83. 5. 8. *Prov.* 1.10 11. *Eve* was no sooner caught her self, but she became a kinde of *Serpent*, to deceive and to catch her husband. A Tempter hath no sooner made a Sinner, but that Sinner will become a Tempter. As therefore Gods Enemies hold communion to dishonour him: so great reason there is that his servants should hold *Communion to praise him*, and to animate and hearten one another unto duty, as men that draw at an anchor, and Souldiers that set upon a service, use to do with mutual incouragements, *Isai.* 2. 3. *Zach.* 8.21. *Mal.* 3. 16. The *Holy Oyle* for the Sanctuary was made of many spices compounded by the art of the Perfumer, *Exod.* 30.23,24.25. to note unto us that those duties are sweetest wch are made up in a *Communion of Saints*, each one contributing his influence and furtherance unto them. As in windes and rivers where many meet in one they are strongest; and in Chaines and Jewels where many links and stones are joyned in one, they are richest. All good is diffusive, like Leven in a lump, like sap in a root; it wil finde the way from the heart to every faculty of soul and body, and from thence to the ears and hearts of others. Every living creature

was

was made with the *seed of life in it*, to preserve it self by multiplying, *Gen.* 1. 1.11.12. And of all seeds that of the Spirit, and the Word (1 *Joh.*3.9.1 *Pet.* 1.23.) is most vigorous, and in nothing so much as in glorifying God, when the joy of the Lord, which is our strength, doth put it self forth to derive the praises of his Name, and to call in others to the celebration of them.

From all which we learn, 1. By what means (amongst many others) to try the truth of our conversion; namely, by the life and workings of true *Thankfulnesse* unto God for pardon of sin, and accepting into favour. Certainly when a man is converted himself, his heart will be enlarged, and his mouth will be filled with the praises of the Lord; he will acquaint others what a good God he is turned unto. If he have found Christ himself, as *Andrew* and *Philip*, and the woman of Samaria did, he will presently report it to others, and invite them to come and see, *Joh.*1.41.46. *Joh.* 4.29. If *Zacheus* be converted, he receiveth Christ joyfully, *Luk.*19. 6. If *Matthew* be converted, he entertains him with a feast, *Luk.* 5.29. If *Cornelus* be instructed in the knowledge of him, he will call his kinsfolke and friends to partake of such a banquet, *Acts* 10.24. If *David* be converted himself, he wil endeavour that other sinners may be converted too, *Psa* 51.13. and will shew them what the Lord hath done for his soul. The turning of a sinner from evill to good, is like the turning of a Bell from one side to another, you cannot turn it, but it will make a sound, and report its own motion. He that hath not a

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mouth open to report the glory of Gods mercy to his soul, and to strengthen and edifie his brethren, may justly question the truth of his own conversion. In *Aarons* garments (which were types of holinesse) there were to be golden *Bells* and *Pomegranates*, which (if we may make any allegoricall application of it) intimateth unto us, That as a Holy life is *fruitfull* and active in the duties of spiritualll obedience, so it is loud and *vocall* in sounding forth the praises of God, and thereby endeavouring to edifie the Church. *Gedeons Lamps* and Pitchers were accompanied with *Trumpets*; when God is pleased to put any light of grace into these earthen vessels of ours, we should have mouthes full of thankfulnesse to return unto him the glory of his goodnesse.

And as that *repentance* is unsound which is not accompanied with *thankfulnesse*, so that thankfulnesse is but empty and hypocriticall, which doth not spring out of sound repentance; we use to say that the words of Fools are *in labris nata*, borne in their lips: but the words of wise men are *E sulco pectoris*, drawn up out of an inward judgement. The *Calves of the lips* are no better then the *Calves of the Stall* in Gods account, if they have not an heart in them. Without this the promise here mad to God would be no other then that with which nurses deceive their little children, when they promise them a gay golden new nothing. Praise in the mouth without repentance in the heart, is like a Sea-weed that grows without a root. Like the powring of Balme and Spices upon a dead body, which can never

Quintil. Instit. i.10 cap 3. A. Gellii.l.1.c.15. βαθειαν ἀλοκα ἐκ στηθεος κρεκτέον. ἐρῶντες τὰ κεφαλα βλαστοῦσι β δέμελα. Æschylus apud Plut. de Aud. Poetis. Dicta factis deficientibus erubescunt. Tertul. de patia cap.1.

never thorowly secure it from putrefaction. Like a perfume about one sick of the plague, whose sweet smell carries infection along with it. It is not the mentioning of mercies, but the improving of them unto piety, which expresseth our thankfullnesse unto God. Gods sets every blessing upon our score, and expects an answer and returne suteable. He compares *Corazin* and *Bethsaida* with *Tyre* and *Sidon*; and if their lives be as bad as these, their punishment shall be much heavier, because the mercies they enjoyed were much greater. The *not using* of mercies is the being *unthankfull* for them. And it is an heavie account which men must give for *abused mercies*, Deut. 32. 6. *Amos* 2. 9. 13. Luke 13. 7. *Heb.* 6. 7. Sins against mercy and under mercy, are *the first ripe fruit*; when the Sun shines hottest, the fruits ripen fastest, *Amos* 8. 1. 2. *Jer.* 1. 11. 12. God doth not beare so long with the provocations of a *Church*, as of those that are not *a people*; the sins of the *Amorites* were longer in ripening, then the sins of *Israel*. When judgement is abroad, it will begin at the House of God.

Μία ἀμοιβὴ χυρίωτάτη τοῦ τὰ δεῖν ἀεὶ ἀρέσκειν τῷ Θεῷ. *Clem. Alex. Strom. l. 7.* Deum colit, quisquis imitatus est Senec. Epist. 95. Vid. Chrysost. Hom. 25. in Math. πάνυ.

II. We should be so much the more earnestly pressed unto this, by how much it is the greater evidence of our conversion unto God, and by how muchmore apt we are to call for mercies when we want them, then with the Leper to returne praises when we do enjoy them. Ten cried to be healed, but there was but one that returned glory to God. Vessels will sound when they are empty, fill them and they are presently dumb. When we want mercies, then with *Pharaoh* wee cry out for pardon, for

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peace, for supplies, for deliverances; but when prayers are answered, and our turne served, how few remember the method which God prescribes, *Call on me in the day of trouble, I will hear thee, and thou shalt glorifie me.* Psal. 50. 15. yea how many like Swine trample on the meat that feeds them, and tread under foot the mercies that preserve them? How many are so greedily intent upon the things they desire, that they cannot see nor value the things they enjoy. *Omnis festinatio cæca est.* It is noted even of good King *Hezekiah*, that he *did not render according to the benefits* which he had received, 2 *Chron.* 32.25. Therefore we should be exhorted in our prayers for pardon and grace, to do as the Church here doth, to promise the Sacrifices of *Thankfulnesse* and obediene, not as a price to purchase mercy (for our good extends not unto God, *Psal.* 16.2) but as a tye and obligation upon our selves, to acknowledge and return the praise of mercy to him that gives it. And this the Apostle exhorteth us unto, *that our requests should be made known unto God*, not onely with prayer and supplication, but *with Thankesgiving*, Phil. 4.6. 1 *Thess.* 5. 17. 18. 1 *Tim.* 2.1. which we finde to have been his own practice, *Eph.* 3, 14.20. 21. We should keep a Catalogue of Gods mercies to quicken us unto dutie, as well as a Catalogue of our own sins to make us cry for mercy. And unto this duty of Thanksgiving we may be excited,

Seneca de Benefic. li 3. c. 3. Liv. lib. 22.

1. By the consideration of *Gods greatnesse. Great is the Lord, and therefore greatly to be praised*, Psal. 145. 3. The *praises* of God should be according to his

Name

Name, Ps.48.10. Ps.96.8. All things were made for no other end, but to return glory to him that made them. Because al things are *of him*, therfore all must be *to him*, Ro.11.36 And this the very *Figure* of the world teacheth us. For a *Circular line* ends where it began, and returns back into its originall point, by that means strengthning and preserving it self. For things are usually strongest when nearest their *originall*, and the more remote from that, the weaker they grow. As a tree is strongest at the root, and a branch or bough next the trunk or stock, and the further out it grows from thence, the smaller and weaker it grows too; and the further it is from the originall of its being, the nearer it is unto not-Being. So all creatures are hereby taught both for preservation of that being they have, & for supply of what perfections they want, and in both, for the setting forth of the greatnesse of their Maker, (out of whose infinite Being all finite beings are sustained & perfected) to run back unto God, for whose sake they are, and have been created. Rivers come from the Sea, and therefore run back into the Sea again; The trees receive sap from the earth, and within a while pay it back in those leaves that fall down to the earth again. Now as God hath made all creatures thus to shew forth the glory of his greatnes, so he will have them do it by these *Principles*, and in that maner of working which he hath planted in them. *Inanimate* and meere *naturall creatures* are bid *to praise the Lord*, Psal. 148. 8. 9. but this they do *blindly and ignorantly*, like the arrow which flies toward the marke, but understandeth not its

Vid. *Field* of the Church. *li.* 1. *cap.* 1. *Plutarch. lib.* de E. Qui curat esse nisi propter te, pro nihilo est, & nihil est. Qui vult esse sibi & non tibi nihil esse incipit inter omnia Bern. serm. 20 in Cant. Eo quisque pessimus quo optimus, si hoc ipsum quod est optimus adscribat sibi. serm. 84. in Cantic.

own motion, being directed thither by an understanding without and above it self. And thus when every thing by the naturall weight and inclination of its own form moveth to the place where it may be preserved, or draweth to it those further degrees of perfection, whereby it may be improved, and have more of Being communicated to it, it may truly be said to praise the Lord, in that it obeyeth the Law which he planted in it, and is by his wise providence carried back towards him, to derive its conservation & perfection from the same fountain from whence its Being did proceed. But now *reasonable creatures* being by God enriched with *Internall knowledge*, and that knowledge in his Church exceedingly raised by his manifestation of himself as their uttermost blessednesse in the Word unto them, He therefore requires that we should *work actively*, *and with intention of the End* for which he made us, guiding all our aimes and inclinations towards his glory by that internall knowledge of his Excellency which he hath implanted in us, and revealed to us. And indeed all other creatures are in this sense said to glorifie God, because the infinite power, wisdom, goodnesse, and perfection of God which are in their beings and workings so notably relucent, do become the object of *reasonable creatures*, to contemplate upon, and by that means draw forth admiration and adoration of him.

Sect. 9. II. By the consideration of *Gods goodnesse*. He deserves it at our hands. He gives more to us then we are able to render unto him. The Sun shines on the Moon with his own glorious light, the Moon returnes

ret rn, but a faint & spotted light upon the world. We can return nothing unto God, but that which is *his own*, 1 Chro. 29. 16. and it goes not with that purity from us as it came unto us, We cannot send forth a thought round about us, but it will returne with a report of mercy, and that mercy calls for a returne of praise. [a] But above all, the *goodnesse* of God mentioned in the text, *Taking away iniquity, and receiving graciously*, this calls for the *Calves of the lips* to be offered, as in the new Moons, with Trumpets and solemnity, *Num.* 10. 10. The beams of the Sun the more directly they fall on the body of the Moone, doe fill it with the more abundant light: so the more copious and notable Gods mercies are unto us, the more enlarged should our praises be unto him. Therefore true Penitents that have more tasted of mercy, are more obliged unto thanksgiving, *Psal.* 147. 20. *Excellent speech is not comely in the mouth of fools*, Prov. 17. 7. But *Praise is comly for the upright*, Psal. 33. 1. For as God is most dishonoured by the sinnes of holy men when they are committed against light, and break forth into scandall, as a [b] spot in silk is a greater blemish then in Sackcloth, 2 *Sam* 12. 14. So is he most honoured by the confession and praises of holy men, because they know more of his glory and goodnesse then others, and can report greater things of him. Wicked men speak of God by *hear-say*, and by *notion* onely, but holy men by [c] intimate *Ex-*

[a] Magna est gratia quæ tribuitur hominibus vehementer egentibus, & in rebus magnis & difficilibus & cum quis beneficiũ alicui dat aut solus, aut primus *vid. Arist. Rhet. lib.* 2. *c.* 7 itaq; in hujusmodi benefactores admissa gravius vindicantur. L. 1. de obsequiis parentibus & patronis præstãt. *D. & L.* 28 *de poenit. sect.* 8.

[b] Pretiosam vestem exigua quævis macula turpius decolorat. Nobis ad immundiciam minima quævis inobedientia sufficit, &c. *Bernard. ser. de triplici custodia.*

[c] Est locus ubi vere quiescens & quietus cernitur Deus, locus omnino non judicis non magistri, sed sponsi — sed heu rara hora & parva mora. *Bern. ser.* 23. *in Cant.* Mens ineffabili verbi illecta dulcedine quodammodo se ipsi furatur, imó rapitur atque elabitur a seipsa ut verbo fruatur — dulce commercium, sed breve momentum & experimentum rarum. *Ibid. serm.* 85. *vid. etiam serm.* 23. & *serm.* 1. 3. 31.

perience

perience, as the Queen of *Sheba* knew more of *Solomons* wisdom from his mouth, then from his fame. He that sees but the outward Court and buildings of a Palace, can say it is a glorious place: but he that like the Ambassadours of the King of *Babylon* in *Hezekiah* his time, shall be admitted to see *the house of precious things*, and all the *Treasures of the Palace*, can speak much more honourably of it. Every one might see and admire the stones of the Temple without, who were not admittted to view the Gold, and curious workmanship within. The more intimate Communion a man hath with God as a Redeemer, the more glorious and abundant praises can he render unto him. Besides *a Praise is the language of Heaven*; the whole *Happinesse* of the Saints there is to *enjoy God*, and their whole *business* is *to praise him*. And they who are to live in another Countrey, will be more solicitous to learn the language, and foreacquaint themselves with the manners and usages of that countrey, than they who have no hopes nor assurance of comming thither. As they who have *hope* to be *like Christ in glory*, will *purifie* themselves, that they may in the meane time be *like him in grace*, 1 John 3.2,3. So they that have hope to praise him for ever in heaven, will study the Song of *Moses* and of the Lamb before they come thither. And indeed none can praise God but they that can abase & deny themselves; wicked men in all duties serve and seeke themselves. But the very formality of praise is *to seek God*, and to make him the End of our so doing. The Apostle exhorts us *to offer our selves a living*

a Illa domus lætitiæ est, ista militiæ. Illa domus laudis, ista orationis. *Bern. serm. 2. in dedicat. Eccles.*

ving sacrifice, Rom. 12. 1. that is to say, to separate our selves for God, and for his uses. The *sacrifice* we know was *Gods*, for his sake it was burnt and broken, and destroyed. We must be such Sacrifices, deny our selves, be lost to our selves; not serve, nor seek, nor aime at our selves: but resolve to esteeme nothing dear in comparison of Gods honour, and to be willing any way whether by life or by death that hee may be magnified in us, *Acts* 21. 13. *Phil.* 1. 20. *Love of Communion* in naturall creatures is stronger then *self-love*; Stones will move upward, fire downward, to preserve the universe from a vacuity, and to keep the compages of nature together. How much more is, and ought the love of God himself in the new creature to be stronger then selfe-love whereby it seeks and serves it self? And without this, all other services are but *Ananias* his lye, lies to the holy Ghost, keeping to our selves what we would seem to bestow upon him. Lifting up the eyes, beating the breast, spreading the hands, bending the knee, hanging down the head, levelling the countenance, sighing, sobbing, fasting, howling, all, nothing else but mocking of God. And we may say of such men, as the Emperor of him that sold the glasses for pearl (though in a sadder sense) *Impostura faciunt & patientur*. They deceive God, and fail in his precepts, and they shall be themselves deceived, and faile in their owne expectation. For *the hope of the wicked shall perish*.

III. By a double consideration of *our selves*, *Sect.* 10.
I. Of our natural *Torpor* and sluggishnesse unto this duty. As the dead Sea drinkes in the River *Iordan*,

and is never the sweeter, and the ocean all other Rivers, and is never the fresher. So wee are apt to receive daily mercies from God, and still remaine unsensible of them, unthankfull for them. Gods mercies to us are like the dew on all the *ground*, our thanks to him like the dew on the *fleece* We are like Fishermens wheels, wide at that end which lets in the Fish, but narrow at the other end, so that they cannot get out againe. Greedy to get mercy; tenacious to hold it, but unthankfull in acknowledging or right using of it. The rain comes down from heaven in *showres*, it goes up but in *mists*. We sow in our land *one measure*, and receive ten; yea *Isaac* received an hundred fold, *Gen.* 26. 12. But God sowes ten, it may be an hundred mercies amongst us, when we scarce returne the praise and the fruit of *one*. Our hearts in this case are like the windows of the Temple, 1 *King.* 6. 4. *wide inward* to let in mercies, but *narrow outward* to let forth praises. Now as *Solomon* sayes, *if the iron be blunt, we must put too the more strength*; and as Husbandmen use where the nature of land is more defective, to supply it with the more importunate labour; so having hearts so earthly for the performance of so heavenly a duty, wee should use the more holy violence upon them; and as the Widdow did extort justice from an unjust Judge by her continuall coming, *Luke* 18. 5. we should presse and urge, and with ingeminated importunity charge this duty upon our selves, as the Psalmist doth, *O that men would praise the Lord for his goodnesse, & for his wonderfull workes to the children of men*, Psal. 107.

107.8,15,21,31. II. Of our *own benefit*. For indeed all the benefit which ariseth out of this duty, redounds to us, and none to God. His glory is infinite, and eternally the same, there is nor can be no accession unto that by all our praises. When a *Glasse* reflecteth the brightnesse of the Sun, there is but an *acknowledgement* of what was, not any *addition* of what was not. When an excellent *Orator* makes a Panegyricall Oration in praise of some honourable Person, he doth not infuse any dramme of worth into the person, but onely setteth forth and declareth that which is unto others. A curious *Picture* praiseth a beautifull face, not by adding beauty to it, but by representing that which was in it before. The window which lets in light into an house, doth not benefit the light, but the house into which the light shineth. So our praising of God doth serve to quicken, comfort, and refresh our selves, who have interest in so good a God: or to edifie and incourage our brethren, that they may be ambitious to serve so honourable a Master: but they adde no lustre or glory to God at all.

Ipse sibi omnia. *Tertull. contra Praxeam cap.* 5.

Now lastly, for the right performance of this Duty. It is founded on the due apprehensions of *Gods Being Good and of his Doing Good*, *Psa.* 119.68. Or on his excellency in himselfe, and his goodnesse unto us. In the former respect it standeth in *adoring and extolling the great Name of God*, ascribing in our hearts and mouths all blessednesse unto him, acknowledging his infinite *Majesty* in himselfe, and his *Soveraignty* over us his poore creatures, *Exod.* 15.11. *Mic.* 7.18. and so covering our faces,

Sect. 11.

faces, and abhorring our selves in his sight, *Isaiah 6. Iob 42. 5. 6.* not daring to question any of his deep, absolute, and most unsearchable Counsels; but because all things are *of him*, to acknowledge that all things ought to be *for and to him*, and are to be reduced to the *Ends of his glory*, by the *counsell of his own* * *will*, *Rom. 9. 20. 21. Rom. 11. 33. 36. Matth. 11. 25, 26. Psal. 135. 5, 6. Iob 9. 12. Ephes. 1. 11.* In the latter respect, as hee is the God in whom we *live and move, and have our being*, and hope for our blessednesse: So it importeth, first a *glorying* and rejoycing in him as our alone felicity, *Psal. 33. 1. Habac. 3. 18. Phil. 4. 4.* Secondly, a *choosing* and preferring him above all other good things, making him our end and aym, in life, in death, in doing, in suffering *Rom. 4 7. 8.* Thirdly, a thankfull *acknowledgement* of all his mercies, as most *beneficiall* unto us, and most gratuitous and free in regard of him, *1 Sam. 7. 18. Lam. 3. 22. 23.* Lastly, a constant *endeavour of a holy life*, so to bring forth fruit, to doe the will of God, and to finish his work which he hath set us, so to order our conversation aright before him, as that hee may have ascribed unto him the glory of his authority over the consciences of men, and of the power of his Love shed abroad in their hearts, and that all that *a* see our conversation may say, doubtlesse, the God whom these men serve after so holy a manner, for whom they despise all outward & sinfull pleasures, is a holy and blessed God, infinitely able to com-

*Difficultatem quæstionis cur alius sic alius vero sic mortuus est, velut non solvendo solvit Apostolus. Et hujus profunditatis horrorem usq; ab hoc perduxit ut diceret, etiam cujus vult misereatur, & quem vult obdurat. August. contra 2. Epist. Pelag. l. 2. c. 7. & l. 4. c. 6. Cur in diversa causa idem judicium nisi hoc volo? de Dono persev. c. 8. de peccat. meritis & remissi. l. 2. cap. 5.

a Iustinus Martyr de se fatetur, se conspecta Christianorum in morte Constantia collegisse veram esse quæ apud ipsos vigeret pietatem. Apolog. 1. Illa ipsa obstinatio quã exprobratis magistra est. Quis enim non contemplatione ejus concutitur ad requirendum, quid intus in re sit? Quis non ubi requisivit accedit? ubi accessit, pati exoptat. Tertul. Apolog. c. ult.

fort,

fort, satisfie, and reward all those that so conscionably and constantly give up themselves unto him, *Iohn* 15. 8. and 17. 4. *Psal.* 50. 23. *Deut.* 4. 6, 7. *Mat.* 5. 16. 2 *Cor.* 9. 13. 1 *Pet.* 2. 12.

The second particular in their *Covenant* is, *amendmen of life*, and a more speciall care against those sins of carnall confidence, and spirituall adultery, whereby they had formerly dishonoured and provoked God. From whence there are two observations which offer themselves. *Sect.* 12.

1. That true repentance and sound conversion, as it makes a man *thankfull* for the *pardon* of sin past, so it makes him *carefull* against the *practise* of sin for the time to come, especially those *particular sinnes*, whereby he had formerly most dishonoured God, and defiled his own conscience. This doctrine consisteth of two parts, which we will consider asunder.

And first of this care and purpose of amendment in generall. When the poore *Converts* who had been guilty of the most precious and innocent bloud that ever was shed, began to be convinced of that horrible sin, and found those *nailes* wherewith they had fastned the *Lord of glory* to a Crosse, pricking and piercing of their owne hearts, with what bleeding and relenting affections did they mourne over him? with what earnest importunities did they inquire after the way of salvation wherein they might serve and enjoy him? never were their hands more cruell in shedding that bloud, then their hearts were now sollicitous to be bathed in it, to be cleansed by it, *Acts* 2. 37. The poore *Prodigall* who is the Embleme of a penitent

Oportebat quidem si fieri posset revivere me (ut ita loquar) denuo quod male vixi sed faciam recogitando qd reoperando non possum. *Bern. Serm. de Cant. Ezekie.*

sinner, when hee *came to himselfe* againe, or bethought himself, as the phrase is, 1 *King*.8.47.(for we doe never depart from God, but we doe withall forsake and lose our selves, and are transported with a spirituall madnesse from our right mindes) immediately grew to a resolution of arising out of that base and brutish condition and of going home *to his Father*, and by that meanes to his *wit* and *senses* againe. So when by *Iohns* preaching of repentance, men were turned to the *wisdome of the just*, (for all unrighteousnesse is folly and madnes) and were prepared for the Lord, wee immediately finde what a speciall care they had to be informed in the wayes of duty, earnestly inquiring after that new course of obedience which they were now to walk, *Luke* 3.10.12, 14. All true penitents are of the minde of these in the Text, wee will not say *any more*, and what have I to doe *any more* with Idols? *ver*.8.as *Ezra* in his penitent prayer, Should we *now againe* breake thy Commandements? *Chap*. 9.13. When Christ rose from the dead, he *died no more*: and when wee repent of sinne, it must bee with a repentance that must *never any more* bee repented of, *Rom*.6.9,12. 2 *Cor*.7.10. The time past of our life must suffice us to have wrought the will of the Gentiles, 1 *Pet*. 4.3.

This care ariseth from the nature of *true repentance*, which hath two names usually given it; μετάνοια, a *change of the mind*; the heart is framed to have other and truer notions of sinne, of grace, of heaven, of hell, of conscience, of salvation then it it had before; for the minde of wicked men being defiled,

defiled, they can frame to themselves none but impure apprehensions of spirituall things, as a yellow eye sees every thing yellow, and a bitter palate tastes every thing bitter. 2. μετμέλεια, *a change of the cares*, and indeavours of life. That whereas before a man made provision for the flesh, and his study and care was how to satisfie the lusts of his own heart, *Rom.* 13. 14. what he should eate, what he should drink, wherewith he should be cloathed: Now his care is how he may be saved, how he may honour and enjoy God, *Acts* 2. 37. and 16. 30. The first question in *Repentance* is, *What have I done?* Ier. 8. 6. and the next question is, *What shall I doe?* Acts 9. 6. And this care repentance worketh,

Consilium futuri ex preterito venit. *Sunec. Ep.* 83.

I. By a *godly sorrow* for sinne past. It brings into a mans remembrance the history of his former life, makes him with heavinesse of spirit recount the guilt of so many innumerable sinnes wherewith he had bound himselfe as with chaines of darknesse; the losse of so much precious time mis-spent in the service of such a Master as had no other wages to give but shame and death. The horrible indignities thereby offered to the Majestie and Justice of God, the odious contempt of his holy Will and soveraigne Authority; the daring neglect of his threatnings, and undervaluing of his rewards; the high provocation of his jealousie and displeasure; the base corrivalty and contesting of filthy lusts with the grace of the Gospell, and the precious bloud of the Sonne of God: the gainsaying, and wrestling, and stubborne antipathie of a carnall heart to the pure motions of the Spirit, and Word

Sect. 13.

Word of Christ: the presumptuous repulses of him that standeth at the doore and knocks, waiting that he may be gracious: the long turning of his back, and thrusting away from him the word of Reconciliation, wherein Christ by his Ambassadours had so often beseeched him to be reconciled unto God: The remembrance of these things makes a man looke with selfe-abhorrency upon himselfe, and full detestation upon his former courses. And he now no longer considers the *Silver or the Gold*, the profit or the pleasure of his wonted lusts, though they be never so delectable or desirable in the eye of flesh, he looks upon them as *accursed things* to be thrown away, as the Converts did upon their costly and curious Books, Acts 19.19. *Isa.*30.22,31,7. Sin is like a *plaited picture*; on the one side of it to the *impenitent* appeareth nothing but the *beauty of pleasure* whereby it bewitcheth and allureth them; on the other side to the *penitent* appeareth nothing but the horrid and ugly *face of guilt* and shame whereby it amazeth and confoundeth them; Thus the remembrance of sinne past (which they are very carefull to keep alwayes in their sight, *Psal.*51.3.) doth by godly sorrow worke speciall care of amendment of life for the time to come, 2 *Chron.* 6.37,38. *Psal.*119.59. *Ezec.*16.61,63.20.43.

Ποιοῦντι γὰρ ἀνδρὶ μάζα τιμωτέρα χρυσοῦ τε καὶ λάφυρα. Achæus Eretrieus. apud Athenæum lib.6 cap.10.

2. By a present *sense* of the weight and burthen of remaining corruptions, which work, and move, and put forth what strength they can to resist the grace of God in us. As the time past wherein sinne raigned, so the present burthen of sinne besetting us,

us, is esteemed sufficient, and makes a man carefull not to load himself wilfully with more, being ready to sinck, and forced to cry out under the paine of those which bee unwillingly lieth under already. [a] A very glutton when he is in a fit of the gout or stone, will forbeare those meats which feed so painfull diseases. A penitent sinner is continually in paine under the body of sinne, and therefore dares not feed so dangerous and tormenting a disease. [b] The more *spirituall* any man is, the more *painefull* and burdensome is corruption to him, *Rom.*7.22. For *sin* to the *new man* is as *sicknesse* to the *naturall man*. The more exquisite and delicate the naturall senses are, the more are they sensible and affected with that which offends nature. Contraries cannot bee together without combate. The spirit will lust against the flesh, and not suffer a man to fulfill the lusts of it, *Gal.*5.16,17. the seed of God will keep down the strength of sin, 1 *Iohn* 3.9.

3. By an holy *jealousie*, and godly feare of the falsenesse and back-sliding of our corrupt heart, lest like *Lots* wife it should look back towards *Sodome*, and like *Israel* have a minde hankering after the flesh-pots of *Egypt*, the wonted profits and pleasures of forsaken lusts. A godly heart prizeth the love of God, and the feelings of spirituall comfort from thence arising above all other things, and is afraid to lose them. It hath felt the burnings of sinne, the stingings of these fiery Serpents, and

a Εἰ τοῖς μαστιγιμένοις ἐπόσης ὑμίσεις, ἀλγοῦν σωμάβαιν τὴν χαρακλὴν πρὸ τῆς πιῶν ἢ ἄκρατον, ἡμῶν ὑπὸ ὧς ὕπνον ἀν. Clearch. apud Athen. lib. 14. cap. 1.

b Conflictus miserabilis. Aug. de nupt. & concupisc. l. 2. c. 1. Quo quis pejus se habet, minus sentit. Senec. Epist. 52.

Φόβῳ βυλ. τικὸς ποιῶ. Arist. Rhet. l. 2. c. 5.

Sollicitus incipit ambulare cum deo suo, & ex omni parte scrutaturne vel in levissima re tremendæ illius Majestatis offendatur aspectus. Sic ardens & lucens

hondum in domo se esse confidat, ubi sine omni timore ventorum accensum lumen soleat deportari, sed meminerit se esse sub dio, & utraque manu studeat operire quod portat, &c. Bernar. ser. 3. in vigil. nativ.

hath often been forced to befoole it selfe, and to beshrew its own ignorance, and with *Ephraim* to smite upon the thigh. And the burnt child dreads the fire, and dares not meddle any more with it; Considers the heavinesse of Gods frown, the rigour of his Law, the weaknesse and ficklenesse of the heart of man, the difficulty of finding Christ out when he hath withdrawn himselfe; and of recovering light and peace againe, when the soule hath wilfully brought it selfe under a cloud; and therefore will not venture to harden it selfe against God. Thus godly feare keeps men from sin, *Iob* 31.23. *Psal.*119.120. *Prov.* 28. 14. *Eccles.* 9.2. *Ier.* 32 40. *Phil.*2.12. *Psal.*4.4.

4. By a *love to Christ*, and a sweet recounting of the mercies of God in him. The lesse a man loves sinne, the more he shall love Christ. Now repentance works an hatred of sinne, and thereupon a love of Christ, which love is ever operative, and putting forth it self towards holinesse of life. As the *Love of God* in Christ towards us worketh *forgivenesse* of sinne: so *our* reciprocall *love*, wrought by the feeling and comfort of that forgivenesse, worketh in us an *hatred* of sinne. A *direct* love begets a *Reflect* love, as the heat wrought in the earth strikes back a heat up into the aire againe. The woman in the Gospel *having much forgiven her*, *loved much*, Luke 7.47. *Wee love him because he loved us first*; and love will not suffer a man to wrong the thing which hee loves. What man ever threw away Jewels or money when he might have kept them? except when the

predo-

predominant love of something better made these things comparatively hatefull, *Luke* 14. 26. What woman could bee perswaded to throw away her sucking child from her breast unto Swine or Dogs to devoure it? Our love to Christ, and his Law, will not suffer us to cast him off, or to throw his Law behind our backs. *New obedience* is ever joyned unto *pardon* of sinne and repentance for it, by the method of Gods *Decrees*, by the order and chaine of Salvation, and ariseth out of the *internall charaster* and disposition of a childe of God. We are not Sonnes only by *Adoption*, appointed to a *new inheritance*; but we are Sons by *Regeneration* also, partakers of a *new nature*, designed unto a *new life*, joyned unto a *new head*, descended from a *new Adam*, unto whom therefore we are in the power of his Resurrection, and in the fellowship of his suffrings to be made conformable, *Phil.* 3. 10. And the Apostle hath many excellent and weighty arguments to inforce this upon us, *Col.* 3. 1,2,3,4. *If then ye be risen with Christ, seek those things that are above, where Christ is sitting on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God; when Christ who is our life shall appeare, then shall ye also appeare with him in glory.* 1. Our fellowship with Christ; wee are *risen with him*; what he did *corporally for us*, hee doth the same *spiritually in us*. As a Saviour and *Mediatour*, he died and rose *alone*; But as a *Head and second Adam*, he never did any thing but his mystical Body and seed were so taken into the fel-

lowſhip of it, as to be made conformable unto it. Therefore if he roſe as a *Saviour* to *juſtifie us*, we muſt as *members* be therein faſhioned unto him, and riſe ſpiritually by heavenly-mindedneſſe, and a new life to *glorifie him*. 2. We muſt have our affections in Heaven, becauſe *Chriſt is there*. The heart ever turns towards its treaſure; where the body is, thither will the Eagles reſort. 3. He is there in *glory at Gods right hand*; and *grace* ſhould move to *glory* as a piece of earth to the whole. And he is there in *our buſineſſe*, making interceſſion in our behalfe, providing a place for us, ſending down gifts unto us. And the *Client* cannot but have his heart on his own buſineſſe, when the *Advocate* is actually ſtirring about it. 4. We are *dead with Chriſt*, as to the life of ſinne. And a dead man takes no thought or care for the things of that life from whence he is departed. A man *naturally dead* looks not after food, or rayment, or land, or money, or labour, &c. And a man *dead to ſinne*, takes no more care how to provide for it. 5. In Chriſt we have a *new life*, therefore we ſhould have new inclinations ſutable unto it, and new proviſions laid in for it. A child in the *womb* is nouriſhed by the *navill*; being born, it is nouriſhed by the *mouth*. A naturall man feeds on worldly things by *ſenſe*, a ſpirituall man on heavenly things by *faith* and conſcience. We can have nothing from the firſt *Adam* which is not *mortall* and *mortiferous*. Nothing from the ſecond which is not *vitall and eternall*. Whatever the one gives us, ſhrinks, and withers into death; whatever the other, ſprings

and

and proceeds unto immortall life. Our life therefore being new, the affections which serve it, and wait upon it, must be new likewise. 6. This life is *our own*, not so any thing in the world besides. I can purchase in the world onely *to me and mine Heires* for ever; but spirituall purchases are *to my selfe* for ever. And every mans affections are naturally most fixed upon that which is most his *own*. 7. It is an *hidden life*, the best of it is yet unseen, 1 *Iohn* 3.2. and though the *Cabinet* which is seen be rich, yet the *Iewell* which is hidden in it is much richer. And as there is a *sinfull curiosity* in *lust*, to look after the *hidden things of iniquity*, and to hanker after forbidden pleasures: so there is a *spirituall curiosity* or ambition in *grace*, to aspire towards hidden treasures, to presse forward towards things that are before us, *to be cloathed upon with our house that is from heaven*. As *Absolom* being brought from banishment, longed to see the face of his father, 2 *Sam.* 14. 32: [a] So the soule being delivered out of the land of darknesse, never thinks it sees enough of light. When God did most intimately reveale himself unto *Moses*, *Moses* did most earnestly beseech him to *shew him his glory*, *Exod.* 33.11,18. The more sweetnesse we finde in the first fruits, in so much of Christ as is revealed to us, the more strong are our affections to the whole Harvest, to that abundance of him which is hidden from us. A few clusters of Grapes and bunches of Figges, will inflame the desire of enjoying that *Canaan* which abounds with them. 8. It is *hidden with Christ*, so hidden as that wee

a Non quiesco nisi osculetur me osculo oris sui, Gratias de osculo pedum, gratias & de manus; sed si cura est illi ulla de me, osculetur me osculo oris sui. Non sum ingrata, sed Amo; accepi fateor meriris potiora, sed prorsus inferiora votis; desiderio feror, non ratione, & Bernard. ser. 9. in Cant.

know where it is. Hidden, so that the *enemy* cannot reach it, but not hidden from the faith of the *childe*. 9. It is hidden *in God*. It is *life in the fountaine*, Psal. 36.9. And every thing is perfectest in its originall and fountaine. And this is such a fountaine of life as hath in it fulnesse without satiety, and purity without defilement, and perpetuity without decay, and Al-sufficiency without defect. Lastly, It is *but hidden*, it is *not lost*; hidden like seed in the ground; when Christ the Son of righteousnesse shall appear, this life of ours in him will spring up and appear glorious.

Now next let us consider this Care of Repentance against a mans own more particular and *speciall sins*. *Asshur shall not save us, we will not ride upon horses &c. Israel* had been guilty of very many provocations, but when they come to covenant with God, and to renew their repentance, their thoughts and cares are most set against their *carnall confidence*, and *spirituall Adultery*. Their most unfained detestations, their most serious Resolutions were against these their most *proper sinnes*. True Repentance worketh indeed a *generall hatred of every false way*, *Psal.* 119.128. and suffereth not a man to allow himselfe in the smallest sinne. Yet as the Dogge in hunting of the Deere, though he drive the *whole Herd* before him, yet fixeth his eye and sent upon some *one particular* which is singled out by the dart of the huntsman: so though sound conversion doe work an *universall hatred of all sin*, because it is sinne, (for Hatred is ever against the whole kinde of a thing) Though every member of the

aTestimonium credibile nimis gustatæ sapientiæ est esuries ipsa tam vehemens. serm. 2. de duabus mensis. Non extundit desiderium Sanctum fœlix inventio sed extendit, &c. ser. 84. in Cant. Vide sis Claudii Espencæi libellum de Languore spirit. cap. 3. & 4. *Sect.* 14.

Ὀργὴ αἰεὶ τὸ κατ' ἔχθρας, τὸ δὲ μίσος πρὸς τὸ γένος. Arist. Rhet. lib. 2.

the old man be mortified, and every grace of the new man shaped and fashioned in us: yet the severest exercise of that *Hatred* is against the sinnes whereunto the conscience hath been more enslaved, and by which the name of God hath been more dishonered. A man that hath many wounds, if there be any of them more deep, dangerous, or nearer any vitall part then the other, though he will tend the cure of them all, yet his chiefest care shall be towards that. As the King of *Syria* gave command to his Army to single out the *King of Israel* in the battle, 1 *King*. 22. 31: so doth Repentance lay its batteries most against the highest and strongest and most *raigning sinne* of the heart; and by how much the more a man prized it before, by so much the more doth he detest it now. They counted no silver nor gold too good to frame their Idols of before; their eare-rings shall goe to make them a Calfe, *Exod*. 22. 3. but when they repent, nothing can be too base to compare them, or to cast them unto, *Isay* 2 : 20. 30 : 22.

The Humane *nature* is the same in all men, yet some faculties are more vigorous in some, and others in other; some witty, others strong, some beautifull, others proper, some a quick eye, others a ready tongue; some for learned, others for mechanicall professions; as some grounds take better to some kind of grain then to others: so in the *new man*, though all the graces of Christ are in some degree and proportion shaped in every Regenerate person, yet one excels in one grace, another in another. *Abraham* in faith, *Iob* in patience, *Moses* in meek-

meeknesse, *David* in meditation, *Solomon* in wisedome, *Phineas* in zeal, *Mary Magdalene* in love, *Paul* in labour &c. And so is it in the *old man* too. Though by nature we have all the members of originall corruption, yet these put themselves forth in actuall vigour differently. One man is more possessed by a proud divell, another by an unclean one, *Abaz* superstitious, *Balaam* ambitious, *Cain* envious, *Corah* stubborne, *Esau* profane, *Ismael* a mocker, the young man a worldling. According to different complexions and tempers of body (by which Habituall lust is excited and called forth into act) or according to differences of education, [a] countries, callings, converse, and interests in the world, so men are differently assaulted with distinct kinds of sinne, and most men have their *peccatum in deliciis*, which they may more properly call *Their owne*, *Psalm.* 18. 23. And as this sinne is usually the speciall barre and obstacle that keeps men from Christ, as we see in the example of the young man, *Mark.* 10. 22. and of the Jewes, *John* 5. 44, 12. 42. 43. So when Christ hath broken this obstacle, and gotten the throne in a mans heart, then the cheise work of Repentance is to keep this sinne from gathering strength againe; for as they say of some kinde of *Serpents* that being cut in pieces, the parts will wriggle towards one another

a In eodem prato Bos herbam quærit, canis leporem, Ciconia Lacertum. Senec. Ep. 108.

b Multæ gentes ob specialia quædam peccata infames; unde illud, τρία κάκιστα κάκιστα Suid. in κατὰ δ'τραλῆν. Bœotii, Pharsalii, Thessali, ob voracitatem, vid. Athenæ. l. 10. Isauri & Arabes ob latrocinia. Dion. l. 55. Ammian. Marcel. l. 14. Theodos. Cod. de feriis l. 10. &c. Plin. l. 6. c. 28. Strabo lib. 16. Diodor. Sicul. l. 3. Qui mancipia vendunt, nationem cujusque in venditione pronunciare debent — Præsumptum etenim est quosdam servos malos videri, quia & natione sunt quæ magis infamis est. Leg. 31. sect. 21. D. de Ædilitio Edicto. Athenarum linguata Civitas. Tertul. de Anima. c. 3. Hinc Adagia, Cretensi mendacior, Pæno perfidior, Scytha asperior, Sibarita fastuosior, Milesiis effæminatior, &c. Vid. Erasm. in initio Chiliad. & Alex. ab Alex. genial. l. 4. cap. 13. Arist. Rhet. lib. 1. cap. 7. Liv. lib. 41.

another, and close and get life againe: so of all sinnes a man is in most danger of the Reviving of his own proper corruption, as being like the nettle, whose *rootes* are so crooked, are so catching to the ground, that it is a work of much care to keep the ground cleane of them after they are weeded out.

And therefore repentance sets it selfe particularly against that sinne as a speciall argument of sincerity. *I was upright*, saith *David*, *before him*, *and kept my selfe from mine iniquity*. Psal. 18. 23. And *he that is begotten of God*, saith the Apostle, *keepeth himselfe*, 1 *Iohn* 5. 18. which hee doth certainly with most vigilancie there where he is in most danger of being assaulted. See in *David*, He had in that great and scandalous fall of his, stained his conscience with *impure lust*, with the *guilt of blood*, and that not out of ignorance or common infirmitie, or suddaine passion and surprizall of some hastie temptation, (which might happily have consisted with uprightnes,) but seriously, and *deliberately*, using many cunning arts, and *carnall shifts* of sinfull wisedome to colour and daub it over: And lastly by this meanes had given a great blow to the holy name of God, and *caused his enemies to blaspheme*, (as *Nathan* tells him, *Sam.* 12. 14.) Therefore in his *Penitentiall Psalme*, these foure things he principally insists upon, A *cleane heart*, pardon of *bloud guiltinesse*, *Truth in the inward parts*, and *occasion to teach transgressours the way of God*, that they may be converted, *Psal.* 51. 6,7,10, 13,14. See it in *Zacheus*. Worldlinesse and de-

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fraudingh had been his sinne, [a] Restitution and Liberality are the evidences of his repentance in speciall for that sinne, *Luke* 19.8. So *Mary Magdalen*, Her sinne, han been *uncleannesse*, Her eyes vessels and factors for adultery, Her haire a Net platted and spread to catch sinners. She remembred her wanton kisses, her provoking perfumes; and now in her conversion where her *sinne* had beene most *prevalent*, there her *sorrow* was most *penitent*, and her *repentance* most *vigilant*; her eyes vessels of teares, her kisses humbled, or rather advanced unto the feet of Christ; her haire a towell to wipe off those teares which she judged too uncleane for so holy feet to bee washed withall; Her Oyntment poured out upon a new lover, who had annointed her with his grace, *Luke* 7.37.38. The sinne of the Iaylor against *Paul* and *Silas*, was *cruelty*, *Acts* 16. 24. and the first fruit of his repentance was *courtesie* to them; He brought them out of a dungeon into his owne house; from the stocks, to his table; became an Host in stead of a Iaylor, a Chyrurgian in stead of a Tormentor, and washed their stripes, *vers.* 30.33.34. This was *Daniels* method of working repentance in *Nebuchadnezzar*, perswading a proud oppressing Tyrant unto justice and mercy, *Dan.* 4. 27. and *Paul* unto *Felix*, preaching before a [b] *corrupt* and *lascivious* Iudge, of *Righteousnesse*, *Temperance*, and judgement to come, *Acts* 24.25. And to the learned and superstitious * Philosophers, in a learned discovery, and

[a] Quod quadruplum reddat Zacheus, videtur quibusdam potius exabundantia pietatis quam ex vi legis fecisse. Lex enim quadruplum in una tantum furti specie statuit, Exod. 22. 1.4 Vide Maldonat, & Lucam. Brugens. Sane quod an edictũ prætoris, attinet, videtur tantum in duplum teneri, l. 1. ff. de Publicanis. At non frater ejus cognomento Felix pari moderatione agebat, jampridẽ Iudææ impositus, & cunctis malefacta sibi impune ratus, tanta potentia, luxu nixo facit. Annal. l. 12 Antonius Felix per omnem sævitiam ac libidinem jus Regium servili ingenio exercuit Drusilla Cleopatræ & Antonii nepte in matrimonium accepta. Tacit. Hist. l. 5. vide Ioseph. antiq. l. 20. c. 5. Liberti ejus potestatem summam adepti stupris exilio, cæde, proscriptionibus omnia fædabant. Ex quibus Felicem legionibus Iudææ præfecit. Sext. Aurelictor. in Claudio.

making

making known unto them their *unknown God*. Acts 17.23. So *Iohn* the Preacher of *Repentance* laid his axe to *the root of every tree*, to the radicall and prevailing lust in every order of men; to extortion in the Publican, and to covetousnesse in the people to violence in the Souldiers, to carnall confidence in the Pharisee, *Matth.3.7. Luke 3.9. 14.* and so Christ to the young man, *One thing thou wantest*, Mark. 10. 21. and to the woman of *Samaria*, *Goe call thy husband*, John 4.16. when indeed he was an Adulterer and not an Husband.

The reason of this care of *Repentance*, is; 1. Because in godly Sorrow this Sinne hath lien most heavie upon the conscience. Hereby God hath been most of all despised and dishonoured; our consciences most wasted and defiled: our hearts most hardned; our affections most bewitched and intangled. It hath been a *Master sinne*, that hath been able to command, and to draw in many other *servile lusts* to waite upon it. Many wounds even after they have been healed, will against change of weather affect the part wherein they were, with paine and akeing; and therefore men usually are more tender of that part, keep it warmer, fence it with Furres and Seare-cloathes; as the Apostle saith, that on our dishonourable parts we bestow the moe abundant honour; so on such an infirme and tender part, wee bestow the more abundant care; and the like do we in those wounds of the Soul, which are aptest to bleed afresh.

2. Hereby (as was said before) wee testifie our *uprightnesse*. When we will not spare our beloved

sinne, nor roll it under our tongue, nor hide it in our tent, when we will not muffle nor disguise our selves like *Tamar*, nor hide amongst the bushes and trees like *Adam*, or in the belly of the Ship with *Ionah*, nor spare any wedge of Gold with *Achan*, or any delicate *Agag*, any fatling sinnes with *Saul*; but with *David* will shew that we hate every false way, by throwing the first stone at our first sinne, that which lay nearest and closest in our bosomes, which the Scripture cals *Cutting off the right hand, and plucking out the right eye.* As *Cranmer* put that hand first into the fire which had before subscribed to save his life. The story of the *Turkish Emperour* is commonly knowne, who being reported so to dote on one of his Concubines, as for love of her, to neglect the affaires of his Kingdome, caused her to be brought forth in great pomp, and cut off her head before his Bashaws, to assure them that nothing was so deare unto him, but that he could willingly part from it to attend the publick welfare. This was an act of *Cruelty* in him; but the like is an act of *penitency* in us, when we can Sacrifice the dearest affections wherewith wee served sinne, Let Christ kill our *Agag*, though delicately apparalled, and divide the richest of all our spoiles. If we be *learned*, we shall direct all our studies unto the feare of God, *Eccles.* 12. 12. 13. If *Rich*, wee shall lay up a foundation of good workes against the time to come, and consecrate our merchandize as holy to the Lord, 1 *Tim.* 6. 18. *Isai.* 23. 16. If *wise*, if Honourable, if Powerfull, if adorned with any endowment, our businesse will be with *Bezaliel* and *Aholiab*, to adorne the Gospell

with them all, from our *Gold*, to our *Goats haire*, to lay al out upon the Sanctuary; to make those members and abilities which had been Satans armor, and weapons of unrighteousnesse to be now weapons of holinesse, and dedicated unto Christ *Rom. 6. 13*. This is the holy revenge which godly sorrow taketh upon sin, 2 *Cor. 7. 11*.

If many men who professe repentance and think they are already long agoe converted unto God, would examine the truth of their conversion by this Touchstone, it would minister matter of much humiliation and feare unto them, when their owne heart would reply against them as *Samuel* against *Saul*, Hast thou indeede, as thou professest, done the worke of the Lord in destroying *Amaleck*, *What then meaneth the bleating of the sheepe, and the lowing of the Oxen in mine eares?* what meane these worldly and covetous practises? these Lascivious or Revengefull speeches? these earthly, sensuall, or ambitious lusts? are these *Agags* spared and kept delicately, and canst thou please thy selfe in the thoughts of a sound repentance? Did *Paul* fear that God would humble him for those that had not repented amongst the *Corinthians*, by this argument, because hee should finde envyings, strifes, and debates amongst them? 2 *Cor. 12. 20. 21*, And wilt thou presume of thy repentance, and not be humbled when thou findest the same things in thy selfe? Hast thou never yet proclamed defiance to thy beloved sinne? made it the mark of thy greatest sorrowes, of thy strongest prayers and complaints unto God? Hast thou never stirred up

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an holy indignation and revenge against it? and above all things taken off thy thoughts from the meditation and love of it? and found pleasure in the Holy severity of Gods Book and the ministery thereof against it? made no covenant with thine eye, put no knife to thy throate, set no dore before thy lips, made no friends of unrighteous Mammon: dost thou still retaine hankering affections after thy wonted delights, as *Lots* wife after *Sodom*? and are the flesh pots of *Egypt* desirable in thy thoughts still? *Be not high-minded, but feare.* There is no greater argument of an *unsound Repentance* then indulgent thoughts, and reserved delight and complacency in a master sinne. The divell will diligently observe and hastily catch one kinde glance of this nature, (as *Benhadads* servants did, 1 Kings 20. 33.) and make use of it to do us mischief. *David* had beene free from some of his greatest troubles, if hee had not relented towards *Absolom*, and called him home from banishment. He no sooner kissed *Absolom*, but *Absolom* courted and kissed the people to steale their hearts away from him. As there are in points of *faith, fundamentall articles*, so there are in points of *practice fundamentall duties*. And amongst them none more primarie, and essentiall unto true Christians then *selfe-deniall*, *Matth.* 16. 24. and this is one speciall part and branch of selfe-deniall to keepe our selves from *our own iniquity*; and to say to our most costly and darling lusts; Get yee hence. *Ashur* away, Idoles away, I will rather bee fatherlesse, then rely upon such Helpers.

THE

THE FOURH SERMON.

HOSEAH 14. VER. 3. 4.

3. *Asshur shall not save us, wee will not ride upon Horses, neither will we say any more to the worke of our hands, ye are our gods; for in thee the fatherlesse findeth mercy.*

4. *I will heale their back-slidings, I will love them freely; for mine anger is turned away from him.*

THere remaineth the second point formerly mentioned, from the Promise or Covenant which *Israel* here makes, which I will briefly touch, and so proceed unto the fourth verse; and that is this:

That true Repentance and Conversion taketh off

off the Heart from all *carnall confidence*, either in *domestical preparations* of our owne, *Wee will not ride upon Horses*: or in *forraigne ayde* from any confederates, especially enemies of God and his Church, though otherwise never so potent; *Asshur shall not save us*: Or lastly, in any superstitious, and *corrupt worship*, which sends us to God the wrong way, *We will not say any more to the work of our hands ye are our gods*, and causeth the Soule in all conditions, be they never so desperate, so desolate, so incurable, to relie onely upon God. It is very much in the nature of man fallen, to affect an *absoluteness*, and a selfe-sufficiency, to seek the *good* that he desireth within *himselfe*, and to derive from himselfe the strength whereby hee would repell any *evill* which he feareth. [a] This staying within it selfe, *Reflecting* upon its owne power and wisedome, and by consequence affecting an independency upon any Superiour vertue in being and working, making it selfe the first Cause, and the last End of its owne motions; is by Divines conceived to have been the *first sinne* by which the creature fell from God, and it was the *first Temptation* by which Satan prevailed, to draw man from God too. For since next unto God every Reasonable created Being is nearest unto it self, wee cannot conceive how it should turne from

[a] Sua potestate delectari, velut Bonum suum sibi ipsi essent à superiore communi omnium beatifico bono, ad propria defluxerunt, &c. Aug. de Civit. Dei lib. 2. c. 1. Cum causa miseriæ malorum Angelorum quæritur, ea merito occurrit quod ab illo qui Summe est aversi ad seipsos conversi sunt qui non Summe sunt, & ibid. c. 6. lib. de vera Relig. c. 13. de Genes. ad Lit. lib. 11. cap. 14. & 23. Aquin part. 1. q. 63. art. 3. It seemes that there was no other way for Angels to sin, but by Reflex of their understanding upon themselves; when being held with admiration of their own sublimity and honour, the memory of their subordination to God, and their dependency on him, was drowned in this conceit, whereupon their adoration, love, and imitation of God could not choose but be also interrupted. Hooker l. 1. sect. 4.

God

God, and not in the next step turne *unto it selfe*, and by consequence, whatsoever it was in a regular dependence to have derived from God, being fallen from him, it doth by an irregular dependence seeke for from it self. Hence it is that men of *power* are apt to deifie their owne *strength*, and to frame opinions of absoluteneſſe to themselves, and to deride the thoughts of any power above them, as *Pharaoh*, *Exod.* 5.2. and *Goliah*, *1 Sam.* 17.8,10,44. and *Nebuchadnezzer*, *Dan.* 3.15. and *Senacherib*, 2 *King.* 18.33,34,35. *Isa.* 10,8,9, 10,11,13,14. And men of *wisdome*, to deifie their owne *reason*, and to deride any thing that is above or against their owne conceptions, as *Tyrus*, *Ezek.* 38.2,6. and the Pharisees, *Luke* 16.14. *Iohn* 7. 48,49,52. *Acts* 4.11. *Isa.* 49.7. & 53.3. and the Philosophers, *Acts* 17.18,32, 1 *Cor.* 1.22.23. And men of *Morality* and vertue, to deifie their owne *righteousnesse*, to relie on their own merits and performances, and to deride righteousnesse imputed and precarious, as the Jewes, *Rom.* 10.3. and *Paul* before his conversion, *Rom.* 7.9. *Phil.* 3.6,9. so naturall is it for a sinfull creature, who seeketh onely *himselfe*, and maketh himselfe the *last End*, to seek onely *unto himselfe*, and to make himselfe the *first Cause* and mover towards that End.

But because God will *not give his glory to another*, nor suffer any creature to incroach upon his Prerogative, or to sit downe in his Throne, hee hath therefore alwayes blasted the policies and attempts of such as aspired unto such an Absoluteneſſe and Independencie, making them know

in the end *that they are but men. Psal. 9. 19,20.* and that *the most High ruleth over all:* And that it is an Enterprize more full of *folly* then it is of *pride* for any creature to worke its owne safety and felicity out of it self. And as men usually are most vigilant upon their immediate interests, and most jealous and active against all incroachments thereupon: so wee shall ever find that God doth single out no men to be so notable monuments of his Justice and their own ruine and folly, as those who have vied with him in the points of power, wisedome, and other divine Prerogatives, aspiring unto that absoluteneſſe, selfe-sufficiency, selfe-interest, and independencie which belongeth onely unto him. And as he hath by the destruction of *Pharaoh, Senacherib, Herod,* and divers others, taught us the madness of this ambition; so doth he by our owne daily preservation teach us the same. For if God have appointed that we should *goe out of our selves* unto thing *below* for a *vitall subsistence,* to bread for food, to house for harbour, to cloathes for warmth, &c. Much more hath he appointed that we should goe out of our selves for a blessed and happy subsistence, by how much the more is required unto blessednesse then unto life, and by how much the greater is our Impotencie unto the greatest and highest end.

Sect. 2. Yet so desperate is the Aversion of sinfull man from God, that when he is convinced of his Impotency, and driven off from selfe-dependence, and reduced unto such extremities as should in reason lead him backe unto God, yet when he hath

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no horses of his owne to ride upon, no meanes of hi owne to escape evill, yet still he will betake himselfe unto creatures like himselfe, though they be *enemies* unto God, and enemies unto him too for Gods sake, (for so was the *Assyrian* unto *Israel*) yet *If Ephraim see his sicknesse, and Iudah his wound, Ephraim will to the Assyrian and King Iareb for help, Hos.* 5,13. If he must begge, he will doe it rather of an *enemy*, then a *God*, yea, though he dissuade him from it, and threaten him for it. *Ahaz* would not beleeve though a signe were offered him, nor be perswaded to trust in God to deliver him from *Rezin* and *Pekah*, though he promise him to doe it, but under pretence of not tempting God in the use of meanes, will weary God with his provocation, and rob God to pay the *Assyrian*, *who was not an help but a distresse unto him.* 2 *King.* 16. 5,8. 17,18. 2 *Chron.* 28.20,21. *Isay* 7.8.13. *Isa.* 30.5

Well, God is many times pleased to way-lay humane Counsels, even in this case too, and so to strip them, not onely of their owne provisions, but of their forraigne succours and supplies, as that they have no refuge left but unto him. Their Horses faile them, their Assyrian failes them, *Hos.* 7 11,12. and 8.9,10. Their *Hope* hath nothing either *sub ratione Boni*, as really Good to Comfort them at *home*: or *sub ratione Auxilii*, as matter of Help and aide to support them from *abroad*. They are brought as *Israel* into a *Wilderness*, where they are constrained to goe to God, because they have no second causes to help them. And yet even here, wicked men will make a shift to keepe off from

Sect. 3.

Fidentiam pariunt τὸ ἐν τῷ ἴσον ἰσχὺς καὶ βοηθεῖν. *vide Arist. Rhet. l.2.c.5.*

God, when they have nothing in the world to turne unto. This is the *formall* and *intimate malignity* of sinne, *to decline God*, and to be impatient of him, in his owne way. If wicked men be necessitated to implore help from God, they will invent wayes of their owne to doe it: If Horses faile, and *Asshur* faile, and *Israel* must goe to God whether he will or no, it shall not be to the God that made him, but *to a god of his own making*; and when they have most need of their glory, they will *change it into that which cannot profit*, Jer. 2.11. So foolish was *Ieroboam*, as by two Calves at *Dan* and *Bethel*, to thinke his Kingdome should be established, and by that meanes rooted out his owne family, and at last ruined the Kingdome, 1 *King*. 12. 28, 29. 14, 10, 15, 29. 2 *King*. 17. 21, 23. *Hos*. 8. 4, 5. & 10. 5, 8, 18. So foolish was *Ahaz* as to seeke helpe of those gods which were the ruine of him and of all *Israel*, 2 *Chron*. 28. 23. Such a strong antipathy and aversnesse there is in the soule of naturall men unto God, as that when they are in distresse they goe *to him last of all*; they never thinke of him, so long as their own strength and their forraign confederacies hold out; and when at last they are driven to him, they know not how to hold communion with him in his owne way, but frame carnall and superstitious wayes of worship to themselves, and so in their very seeking unto him do provoke him to forsake them; and the very things whereon they lean, goe up into their hand to pierce it, *Iso*. 15. 2. *Iso*. 16. 12. 1 *King*. 18. 26.

Ex arbitrio, non ex Imperio. Tertul, contr. Psychic. cap. 13. vide de præscript. ca. 6

Now then the proper worke of true Repentance being

being to turne a man the right way unto God, it taketh a man off from all this carnall and superstitious confidence, and directeth the soule in the greatest difficulties to cast it self with comfort and confidence upon God alone: So it is prophesied of the *Remnant* of Gods people, that is, the penitent part of them, (for the remnant are those that came up *with weeping and supplication, seeking the Lord their God, and asking the way to Sion, with their faces thither-ward*, Jer. 31. 7, 9. & 50. 4 5.) that they should *no more againe stay themselves upon him that smote them, but should stay upon the Lord, the holy One of Israel in truth, and should returne unto the Mighty God*, Isa. 10.20,21. They resolve the Lord shall save them, and not the *Assyrian*. So say the godly in the Psalmist, *An Horse is a vaine thing for safety, neither shall he deliver any by his great strength, &c. Our soule waiteth for the Lord, he is our help and shield*, Psal. 33.17, 20. They will not say any more, *We will flie upon Horses, we will ride upon the swift*, Isa. 30.16. Lastly, *At that day* (saith the Prophet speaking of the penitent remnant and gleanings of *Iacob*) *shall a man looke to his Maker, and his eyes shall have respect to the holy One of Israel, and he shall not looke to the Altars the work of his hands, neither shall respect that which his fingers have made, the groves or the images*, Isa. 17.7,8. And againe, *Truly in vaine is salvation hoped for from the Hils, and from the multitude of Mountaines*, that is, from the Idols (whom they had set up and worshipped in high places.) *Truly in the Lord our God is the salvation of Israel*, Jer. 3. 23. They will not

say any more to the worke of their hands ye are our gods.

Se7. 5. So then, the plaine duties of the Text are these, 1. To trust in God who is *All-sufficient* to helpe, who is *Iehovah*, the fountaine of *Being*, and can give *Being* to any promise, to any mercy which he intends for his people; can not onely *Worke*, but *Command*; not onely Command, but *Create* deliverance, and fetch it out of darknesse and desolation; Hee hath *everlasting strength*; there is no time, no case, no condition, wherein his Help is not at hand, when ever hee shall command it, *Isa.* 26. 4.

2. We must not trust in any *Creature*. 1. Not in *Asshur*, in any confederacy or combination with Gods enemies, be they otherwise never so potent. *Iehoshaphat* did so, and his *Ships were broken*, 2 *Chron.* 20. 35, 37. *Ahaz* did so, and his *people were distressed*, 2 *Chron.* 28. 21. It is impossible for Gods enemies to be cordiall to Gods people, so long as they continue cordiall to their God. There is such an irreconcileable *Enmity* betweene the *seed of the woman*, and the *seed of the Serpent*, that it is incredible to suppose that the enemies of the Church will doe any thing which may *per se*, tend to the good of it, or that any End and designe by them pursued can be severed from their owne malignant interest. Let white be mingled with any colour which is not it self, and it loseth of its owne beauty. It is not posible for Gods people to joyne with any that are his enemies, and not to lose of their own purity thereby. He must be

as

as wise, and as potent as God, that can use the rage of *Gods enemies*, and *convert* it when he hath done, to the good of Gods Church, and the glory of Gods Name, and be able at pleasure to *restraine* and call it in againe. We must ever take heed of this dangerous competition betweene our *own interests* and *Gods*, to be so tender and intent upon that, as to hazard and shake this. *Ieroboam* did so, but it was fatall to him, and to all *Israel*. The *End* of *Iudahs* combining with the Assyrian, was that they might *rejoyce against* Rezin *and* Remaliahs *sonne*: but the *consequent* of it which they never intended, was, that the *Assyrian came over all the channels, and over all the bankes*, and overflowed, and went over, and reached to the very necke, and if it had not beene *Immanuels land*, would have endangered the drowning of it, *Isa.* 8. 6, 7, 8. If *Israel* for his owne ends joyne with *Ashur*, it will hardly be possible for him in so doing, though against his own will, not to promote the Ends of *Ashur* against *God Church*, and against *himselfe* too. And yet the Prophet would not have in that case Gods people to be dismayed, or to say, *a Confederacie, a Confederacie*; but to *sanctifie the Lord himselfe, and make him their feare and their dread*, who will certainly be a *Sanctuary* unto them, and will *binde up his Testimony, and seale the Law amongst his Disciples*, when others shall *stumble and fall, and be broken, and be snared and be taken.* If we preserve *Immanuels* right in us, and ours in him, all confederacies against us shall be broken, all counsels shall come to nought.

2. Not

Sect. 5.

2. Not in *Horses*, or in any other Humane preparations and provisions of our owne. *Some trust in Chariots, and some in Horses, but we* (saith David) *will remember the Name of the Lord our God*, *Psalm* 20. 7. That *Name* can do more with a sling and a stone, then *Goliah* with all his *armour*, 1 *Sam.* 17. 45. It is *a strong tower* for protection and safety to all that flie unto it, *Pro.* 18. 10. Whereas *Horses* though they be *prepared against the day of battell*, yet *safety commeth onely from the Lord*, Prov. 21. 31. *Horses are flesh and not spirit, and their Riders are men, and not God*; and *cursed are they that make flesh their arme, and depart from the Lord*, *Isa.* 31. 1, 2, 3. *Ier.* 17. 5. No, not in variety of meanes and wayes of Help, which seemeth to be intimated in the word *Riding*, from one confederate unto another: if *Asshur* faile, I will post to *Egypt*; if one friend or counsell faile, I will make haste to another; a sinne very frequently charged upon *Israel*, *Hos.* 7. 11. *Isa.* 20. 5. *Isa.* 57. 10. *Ier.* 2. 36, 37. These are not to be trusted in, 1. because of the *intrinsecall weaknesse* and defect of ability in the creature to help, *Every man is a lyar*, either by *imposture*, and so in *purpose*; or by *impotency*, and so in the *event*, deceiving those that relie upon him, *Psal.* 62. 9.

2. Because of *ignorance* and defect of wisdome in us to apply that strength which is in the creature unto the best advantage. None but an Artificer can turne and governe the naturall efficacy of fire, winde, water, unto the workes of art. [a] The wisdome whereby wee should direct created vertues unto

a τῶν γὰρ ἐν γένει ἐσμὲν οἱ δ' ἥνιον ἀνθρώποις δεξιὰ σημαίνει· λόγοι δ' ὅτι βῶλον ἀεὶ τοῦ τι μαχίλοις· λόγοι δ' ὅτι δεξιὰ ὄρεγε φοτὶ ὑγρῶσι, πνεύματα πυρὶ βαλίζ. Anct. apud Euseb. de præpar Evang. lib. 13.

unto humane Ends is not in or of our selves, but it comes from God, *Iames*.1.5. *Isai*.28.26,29. *Exod*. 36.1,2. *Eccles*.7.24. & 9.1,11.

3. Nor in Idols, not in corrupting the worship of God. [a] Idols are *lies*, and *teachers of lies*, and promisers of *lies* to all that trust in them, *Ier*.10. 8,14,15,16. *Habac*.2.18. *Rev*.22.15. an Idoll is just [b] *nothing* in the world, 1 *Cor*. 8. 4. and that which is nothing, can doe nothing for those that relie upon it. What ever thing a man trusteth in, in time of trouble, must needs have these things in it to ground that confidence upon.

First, a *Knowledge* of him and his wants; therefore we are bid to trust in Gods providence over us for all outward good things, because he *knoweth* that we have need of them, *Mat*.5.32.

Secondly, a loving and *mercifull* disposition to helpe him. A man may sometimes receive helpe from such as love him not, out of policy and in pursuance of other Ends and intends: but he cannot confidently relie upon any aide which is not first founded in *love*. I ever suspect and feare the gifts and succours which proceed form an [c] Enemy; they will have their owne Ends onely; even then when they seeme to tender and serve me; therefore *David* singleth our Gods *mercy* as the object of his *Trust*, *Psal*.52.8.

Thirdly, a manifestation of that love in some *promise* or other, ingageing unto assistance. For how can I with assurance, and without hesitancy expect helpe there where I never received any promise of it? here was the ground of *Davids*,

§. 7.

a In Idololatria mendacium, cum tota substantia ejus mendax sit. *Tert*.de Idololat.ca.1. unde Idolatræ dicuntur συναφεστῶς τῶν ἀληθείων. *Cle. Alex*. in Protreptic.

b אין־יש Nihilitates, nomen generaliter nihil sonat, quod apte idolis tribuitur. *Mercer*.

c Ἐχθῶν α' δῶρα δῶρα ἐχ ὠφελίας *Sophoc*.in Aja. τὰ δωρεῶν τῶν τοιῶν φεύγειν ἐστί. *Plut*.Apop.

Iehoshaphats, *Daniels* trust in God, the word and promise which he had passed unto them, 1 *Chron.* 17. 25, 27. *Psal.* 119. 42. 2 *Chron.* 20. 7, 8. *Dan.* 9. 2, 3.

Fourthly, Truth and *fidelity* in the care to make these promises good; this is that which makes us so confidently trust in Gods promises, because we know they are all *Yea and Amen*, that it is *impossible for God to lie*, or deceive, or for any to seeke his face in vaine, 2 *Cor.* 1. 20. *Iosh.* 21. 45. *Hebr.* 6. 18. *Isai.* 45. 19.

Fifthly, *Power* to give Being, and put into act whatsoever is thus promised. That which a man leanes upon, must have strength to bear the weight which is laid upon it. This is the great ground of our trusting in God at all times, even then when all other helpes faile, because he is *I Am*, that can create and give a being to every thing which he hath promised, because *power belongeth unto him*, and in *the Lord Iehovah is everlasting strength*, and nothing is too hard, no help too great for him who made heaven and earth, and can command all the Creatures which he made to serve those whom he is pleased to helpe. *Psal.* 62. 8, 11. *Exod.* 3. 14. *Isay.* 26. 4. *Gen.* 18. 14. *Ier.* 32. 17. *Psal.* 121. 2. *Rom.* 4. 19, 21. *Matth.* 8. 2. Now whosoever seeks for any of these grounds of trust in *Idols*, shall be sure to faile of them. *Knowledge* they have none. *Isay.* 44. 9. and therefore *love* they have none; for how can that love any thing which knowes nothing? *Truth* they have none, neither of *being* in themselves, nor of *promise* to those that trust in them;

them; the very *formality* of an *Idol* is to be a *lye*, to ſtand for that which it is not, and to preſent that which it is moſt unlike, *Iſay* 44.20.40.18. *Ier.* 10. 14,15, 16. and *power* they have none either to heare, or ſave, *Iſay*.45.20.46.7. 41.23. 24.28,29. And therefore that *repentance* which ſhaketh off confidence in *Idols*, doth not onely convert a man unto *God*, but unto *himſelfe*; is it not onely an *impious*, but a *ſottiſh* thing, and below the reaſon of a man, firſt to make a thing, and then to worſhip it, to expect ſafety from that which did receive being from himſelfe, *Iſay*.46.7,8. Theſe are the three great props of carnall confidence, *forraigne intereſts*, *domeſticall treaſures*, *ſuperſtitious devotions*; when men pleaſe themſelves in the *children of ſtrangers*, and have their *land full of ſilver and gold*, *and treaſures*, full of *horſes* and Charets, and full of *Idols*: hoard up proviſions and *preparations* of their *owne*, comply with the *enemies* of God *abroad*, and *corrupt* the *worſhip* of God at home. *Iſay* 2. 6, 7, 8. Theſe are the things for which God threatneth terribly to ſhake the earth, and to bring downe, and to make low the loftines of man, if he doe not, (as *Ephraim* here by long and ſad experience, doth) penitently renounce and abjure them all.

And now this is matter for which all of us may be humbled. There is no ſinne more uſuall amongſt men then *carnall confidence*, to lean on our owne wiſedome, or wealth, or power, or ſupplies from others, to deifie Counſels, and Armies, or Horſes, and treaſures, and to let our hearts riſe or *Sect.7.*

fall, sinke or beare up within us, according as the creature is helpefull or uselesse, nearer or farther from us; As if God were not a *God afarre off*, as well as neare at hand. This we may justly fear, God has, and still will visit us for, because we doe not *sanctifie the Lord of Hosts himselfe in our hearts, to make him our feare and our defence*, and that he will blow upon all such counsells, and preparations, as carnall confidence doth deifie.

Therefore we must be exhorted to take off our hopes and feares from second causes, not to glory in an arm of flesh, or to droope when that failes us; not to say in our prosperity, *our mountaine is so strong* that we shall not be shaken, nor in our sufferings, that our *wound is incurable*, or our grave so deepe that we shall never be raised againe. But to make the *Name of the Lord our strong tower*; for *they who know thy name will trust in thee*, and for direction herein we must learne to trust in God,

First, *Absolutely* and for himselfe, because he onely is Absolute and of himselfe. Other things as they have their *being*, so have they their *working* and power of doing good or evill onely from him, *Matth.* 4. 4. *Iohn.* 19. 11. [a] And therefore till he take himselfe away, though he take all other things away from us, we have mater of encouragement and rejoycing in the Lord still, as *David* and *Habakuk* resolve, 1 *Sam.* 30. 6. *Habac.* 3. 17, 18. All the world cannot take away any promise from any servant of God, and there is more of *Reality* in the least *promise* of God, then in the greatest *performance* of the creature.

Second-

a Nihil Rex majus minari male parentibus potest, quã ut abeat è Regno. *Senec.* Epist. 80. Tua me non satiant nisi tecum. *Bern.* soliloq. Ubi bene erit sine illo? aut ubi male esse poterit cum illo? *Bern* ser. 1. de Adven. Dominus Ditior Christi paupertas cunctis. Id. ser. 4. in Vig nata. Bonum mihi Domine in Camino habere te mecum quam esse sine te, vel in cœlo. Idem.

Secondly, to trust him [a] in the way of his *Commandements*, not in any *precipices* or presumptions of our owne. *Trust in him and doe good*, Psal.37.3. First feare him, and then trust in him; he is a Help and shield onely unto such, *Psal.*115.11. It is high insolence for any man to leane upon God without his leave, and he alloweth none to doe it but such as *feare him*, *and obey the voyce of his servants*, Isay.50.10.

a Nolite sperare in iniquitate nolite peccare in spe. *Bern.*ser.2 de Advent. In viis custodiet, nunquid in præcipitiis? *Bern* ser.14. in Psa. Qui habit.

Thirdly, to trust him in the [b] way of his *providence*, and the use of such *meanes* as he hath sanctified and appointed. Though man liveth not by bread alone, but by the word of blessing which proceedeth out of the mouth of God: yet that word is by God annexed to *Bread*, and not to *Stones*; and that man should not *trust* God, but mock and *tempt* him, who should expect to have stones turned into bread. If God hath provided *staires*, it is not faith but fury, not confidence but madnesse, to goe downe by a *precipice*; where God prescribes meanes, and affords secondary helpes, we must obey his order, and implore his blessing in the use of them. This was *Nehemiah* his way, He prayed to *God*, and he petitioned the *King*, *Neh.*2.4. This was *Esthers* way, A *Fast* to call upon *God*, and a *Feast* to obtaine favour with the *King*, *Ester* 4.16. 5.4. This was *Iacobs* way, A *Supplication* to God, and a *present* to his Brother, *Genes.*32.9,13. This was *Davids* way against *Goliah*, the *Name of the Lord* his *trust*, and yet a *Sling* and a stone his *Weapon*, 1 Sam.17.45,49. This was *Gedeons* way against the Midianites, *His Sword* must goe along

b Vid. *Aug.* de Opere Mona. & qu. in Gen. lib.1. qu.16.

with the *Sword of the Lord*, not as an addition of strength, but as a testimony of obedience, *Iudg.7.* 18. Prayer is called sometimes a lifting up of the *voice*, sometimes a lifting up of the *hands*, to teach us, That when we pray to God, we must as well have a [a] hand to worke, as a tongue to begge. In a word, we must use second causes in *Obedience* to Gods order, not in *confidence* of their Helpe; The *Creature* must be the object of our *diligence*, but *God* onely the object of our *trust*.

Now lastly, from the ground of the Churches prayer and promise, we learn, [b] That the way unto *mercy* is to be in our selves *fatherlesse*. *The poore* saith *David*, *committeth himselfe unto thee*, *thou art the helper of the fatherlesse*. *Psal.*10.14.146.9. When *Iehoshaphat* knew not what to doe, then was a fitt time to direct his eye unto God. 2 *Chron.*20.19. When the stones of *Sion* are in the dust, then is the fittest time for God to favour her. *Psal.* 102.13. When *Israel* was under heavie bondage, and had not *Ioseph* as a tender father (as he is called, *Gen.* 41.43.) to provide for them, then God remembred that he was their father, and *Israel* his first borne. *Exod.*4.22. nothing will make us seeke for *Helpe above our selves*, but the apprehension of *weaknes within our selves*. Those Creatures that are weakest, nature hath put an aptitude and inclination in them to depend upon those that are stronger. The Vine, the Ivie, the Hopp, the Wood-binde, are taught by nature to clasp and cling and winde about stronger trees. The greater sense we have of our owne vrlenes, the fitter disposition are we in to relie

a Dii prohibebunt hæc, sed non propter me de cœlo descendent. Vobis dent mentem oportet ut prohibeatis. *Liv.l.9.* Κυβερνῶνες ἐρχόμενοι τὴν ὀυκ ἐφεστάναι κοῦδε πολιὴν γαυρεῖ ἄρχοντι δι' ἀχθοι ὁ τῶν ἐρετῶν ἐρχόμενον. *Plut. de superst.* τὴν χεῖρα ἀντιφέρουσι τῶν τοιχῶν κρείττω. *Instit. Laconic.*

§ 8.

b Patrem miseri cordiarum patrem esse necesse est etiam miserorum. *Bernser.1.in fest.omnium San.* Vites arboribus applicitæ inferiores prius apprehendendo ramos in cacumina evadunt. *Quintil. lib.1.* Hedera dicta quod Hæreat. *Festus.*

relie on God. *I will leave in the midst of thee an afflicted and poore people, and they shall trust in the name of the Lord. Zeph.3.12. Isay 14.32.* When a man is proud within, and hath any thing of his owne to leane upon, he will hardly tell how to trust in God. *Prov.3.5.28.25. Israel* never thought of returning to her first husband, till her way was hedged up with thornes, and no meanes left to enjoy her former Lovers. *Hos.2.6,7.* When the enemy should have shut up and intercepted all her passages to *Dan* and *Bethel*, to *Egypt* and *Assyria*, that she hath neither friends, nor Idols to flie to, then she would think of returning to her first Husband, namely, to God againe.

Now from hence we learne, First, the condition of the Church in this world, which is to be as an *Orphan*, destitute of all succour and favour, as an out-cast whom no man looketh after. *Ier.30.17. Paul* thought low thoughts of the world, and the world thought as basely of him. *The world* saith he, *is crucified unto me, and I unto the world.* Gal. 6.14. Before conversion, the world is an *Egypt* unto us, a place of *Bondage*. After Conversion, It is a *Wildernesse* unto us, a place of Emptinesse and Temptations.

Secondly, the Backwardnesse of man towards grace; we goe not to God till we are brought to *extremities*, and all other Helpes faile us. The poore Prodigall never thought of looking after a Father, till he found himselfe in a fatherlesse condition, and utterly destitute of all reliefe, *Luke* 15.17,18.

Third-

Thirdly, the right disposition and preparation unto *mercie*, which is to be an *Orphan*, destitute of all selfe-confidence, and broken off from all other comforts. *When the poore and needy, seeketh water, and there is none, I the Lord will helpe him*, Isai.41. 17. God will *repent for his people when he seeth that their power is gone*, Deut. 32. 36. when there is *dignus vindice nodus*, an extremity fitt for divine power to interpose. Christ is set forth as a *Physician*, which supposeth *sicknesse*; as a *fountaine*, which supposeth *uncleanesse*; as *meate*, which supposeth *emptinesse*; as *cloathing*, which supposeth *nakednesse*. He never finds us till we are *lost sheep*; when we have lost all, then we are fit to follow him, and not before.

Fourthly, The Roots of true Repentance. *Nos pupilli, Tu misericors.* The sence of *want* and emptinesse in our selves, the apprehension of favour and *mercy* in God. Conviction of sinne in us, and of righteousnesse in him, *Iohn* 16.9,10. Of crookednesse in us, and of glory in him. *Isay*.40.4,5.

Hereby roome is made for the entertainment of mercy; *where sinne abounds, grace will more abound*, and the more the soule findes it selfe exceeding miserable, the more will the mercy of God appeare exceeding mercifull, *Rom*.5.20. and hereby God sheweth his *wisedome* in the *seasonable* dispencing of mercy then when we are in greatest extremity: As fire is hottest in the coldest weather. God delights to be seene in the *mount*, at the *grave*, to have his way in the *sea*, and his paths in the deepe waters. Mercies are never so *sweet* as when they are

season-

seasonable, and never so seasonable as in the very turning and criticall point, when miserie weighs down, and nothing but mercie turns the scale.

This teacheth us how to fit our selves for the mercy of God, namely to finde our selves destitute of all inward or outward comfort, and to seek for itonely there. Beggers doe not put on Scarlet but ragges, to prevaile with men for reliefe: As *Benhadad* servants put on *Ropes* when they would beg mercy of the King of *Israel*. In a shipwrack a man will not load him with money, chaines, treasure, rich apparell; but commit himselfe to the Sea naked, and esteeme it mercy enough, to have *Tabulam post naufragium*, one poore plank to carry him to the shore. It is not exaltation enough unto *Joseph* except hee be taken out of a prison unto honour.

Mendici cum eleemosynam petunt, non pretiosas vestes ostendunt, sed seminuda membra, aut ulcera si habuerint ut citius ad misericordiam videntis animus inclinetur. *Bern.* ser. 4. de Advent.

Secondly, we should not be broken with diffidence or distrust in times of trouble, but remember it is the condition of the Church to be an *Orphan*. It is the way whereby *Moses* became to be the son of *Pharaohs* daughter; when his owne Parents durst not owne him, the mercy of a Prince found him out to advance him; and when he was neareſt unto perishing, he was neareſt unto honour

b In the civill Law we finde provision made for such as were cast out, and exposed to the wide world, some Hospitals to entertaine them, some liberties to comfort and compensate their trouble. And a like care we finde in Christ; The Jewes had no sooner cast the man that was borne blinde out, whose Parents durst not be seen in his cause for

b Leg. 19. Cod. de Sacros. Ecclesiis. & Leg. 46. od. de Episcopis & Cler sect 1. 3. Vid Tholos. Synag Juris. li 15 cap. 28.

feare of the like usage, but the mercy of Christ presently found him, and bestowed comfort upon him, *John* 9. 35. This is the true a *David* unto whom all helplesse persons, that are in distresse, in debt, in bitternesse of soul, may resort and finde entertainment, 1 *Sam.* 22. 2.

Lastly, we should learne to behave our selves as *Pupils* under such a *Guardian*, to be sensible of our infancy, *minority*, b disability to order or direct our owne waies, and so deny our selves, and not leane on our owne wisedom; to be sensible how this condition exposeth us to the *injuries* of strangers, (*for because we are called out of the world, therefore the world hateth us*,) and so to be vigilant over our waies, and not trust our selves alone in the hands of temptation, nor wander from our Guardian, but alwaies to yeeld unto his wisdome and guidance: Lastly, to comfort our selves in this, that while we are in our *minority*, we are under the *mercy of a father*, A mercy of *Conservation* by his providence, giving us all good things richly to enjoy, even all things necessary unto life and godlinesse: A mercy of *protection*, defending us by his power from all evill: A mercy of *Education* and instruction, teaching us by his Word and Spirit: A mercy of *Communion* many waies familiarly conversing with us, and manifesting himselfe unto us: A mercy of *guidance* and government by the laws of his family: A mercy of *discipline* fitting us by fatherly chastisements for those further honours and imployments he will advance us unto; and when our minority is over, & we once are come to a perfect, man,

a David homines in angustia constitutos & oppressos ære alieno in suam tutelam suscipiens, Typus Christi est publicanos et peccatores recipientis. Gloss. Philolog. Sacr. lib. 2. pag. 424. Parentum amor magis in ea quorum miseretur inclinat. Senec. Epist. 66.

b Tutelæ vis est & potestas in capite libero ad tuendum eum qui propter ætatem suam sponte se defendere nequit. D. de Tutelis. L. 1.

man, we shall then be actually admitted unto that inheritance immortall, invisible, and that fadeth not away, which the same mercy at first purchased, and now prepareth and reserveth for us. Now it followeth,

*Verse.*4. *I will heale their back-sliding, I will love them freely, for mine anger is turned away from him.*

In the former words we have considered both *Israels Petition* in time of trouble, and the *Promise* and Covenant which thereupon they binde themselves in. In these and the consequent words unto the end of the 8. verse, we have the *gracious answer* of God to both, promising both in his free love to grant their petition, and by his free grace to enable them unto the performance of the Covenant which they had made. *Sect.*9.

The Petition consisted of two parts. 1. That God would *take away all iniquity.* 2 That he would *doe them good*, or *receive them graciously.* To both these God giveth them a full and a gracious answer. 1. That he will *take away all iniquitie* by *Healing their back-sliding.* 2 That he would *doe them good*, and heape all manner of blessings upon them, which are expressed by the various metaphors of fruitfulnesse; opposite to the contrary expressions of judgement in former parts of the prophecie.

I will heale their back sliding.] This is one of the names by which God is pleased to make himsele knowne unto his people, *I am the Lord that*

healeth thee, Exod. 15. 26. and, returne O Backsliding children, and *I will heale your back-slidings*, Jer. 3. 22.

Now God *Healeth* sin four manner of waies.

First, By a gratious *Pardon*, burying, covering, not imputing them unto us. So it seems to be expounded, *Psal.* 103. 3. and that which is called Healing in one place, is called forgivenesse in another, if we compare *Mat.* 13.15. with *Mark* 4. 12.

Secondly, by a spirituall and effectuall *Reformation*, purging the conscience from dead workes, making it strong and able to serve God in new obedience; for that which *Health* is to the body, *Holinesse* is to the soul. Therefore the Sun of righteousnesse is said to arise with *Healing in his wings*, Mal. 4. 2. whereby we are to understand the gracious influence of the Holy Spirit conveying the vertue of the blood of Christ unto the conscience, even as the beames of the Sunne doe the heat and influence thereof unto the earth, thereby calling out the herbs and flowres, and healing those deformities which winter had brought upon it.

Thirdly, by removing and *withdrawing* of *judgements*, which the sinnes of a people had brought like wounds or sicknesses upon them. So *Healing* is opposed to smiting and wounding, *Deut.* 32. 39. *Job* 5. 18. *Hos.* 6. 1, 2. *Jer.* 33. 5, 6.

Fourthly, by *comforting* against the anguish and distresse which sinne is apt to bring upon the conscience. For as in Physick there are *Purgatives* to cleanse away corrupt humours, so there are *Cordials* likewise to strengthen & refresh weak and dejected

jected Patients; and this is one of Christs principal workes *to binde and heale the broken in heart, to restore comforts unto mourners, to set at liberty them that are bruised*, and to have mercy upon those whose bones are vexed, *Psal.* 147, 3. *Isai.* 57. 18, 19. *Luke* 4. 18. *Psal.* 6. 2, 3. I am not willing to shut any of these out of the meaning of the Text.

First, because it is an answer to that prayer, Take away *All iniquity*. The All that is in it, The *Guilt*, the *staine*, the *power*, the *punishment*, the *anguish*, whatever evil it is apt to bring upon the conscience, Let it not doe us any hurt at all.

Secondly, because *Gods works are perfect*; where he forgives sinne, he removes it, where he convinceth of righteousnesse, unto pardon of sinne, he convinceth also of judgement, unto the casting out of the prince of this world, and bringeth forth that judgement unto victory, *Matth.* 12. 20.

Their Back-sliding] Their praier was against *All iniquity*, and God in his answer thereunto singleth out one kinde of iniquity, but one of the greatest, by name. And that first, to teach them and us, when we pray against sinne, not to content our selves with *generalities*, but to bewaile our great and *speciall sinnes* by name, those specially that have been most comprehensive, and the Seminaries of many others.

Secondly, to comfort them; for if God pardon by name the *greatest sinne*, then surely none of the rest will stand in the way of his mercy; if he pardon the *Talents*, we need not doubt but he will

He healeth the broken in heart and bindeth up their wounds. Psal. 147. 3

I have seen his ways & will heal him I will lead him also & restore comforts unto him & to his mourners. Isa. 57. 18.

The spirit of the Lord God is upon me because he hath anointed me to preach the Gospel to the poor: he hath sent me to heal the broken hearted to preach deliverance to the captives & recovering of sight to the blind, to set at liberty them that are bruised. Luke 4. 18.

pardon the *pence* too. *Paul* was guilty of many other sinnes, but when he will magnifie the grace of Christ, he makes mention of his *great sinnes*, A blasphemer, a persecutor, injurious; and comforts himselfe in the mercy which he had obtained against them, 1 *Tim.*1.13.

Vt aqua prius calefacta, dein in puteum demissa, fit frigidissima. Casau. in Athenæum.lib.3. c.35.& Plutarch. Symposiac.l.6.q.4.

Thirdly, to intimate the great guilt of *Apostacie* and rebellion against God. After we have known him and tasted of his mercy, and given up our selves unto his service, and come out of *Egypt* and *Sodome*, then to looke back againe, and to be false in his Covenant, this God lookes on, not as a single sinne, but as a *compound of all sinnes*. When a man turnes from God, he doth as it were resume and take home upon his conscieuce All the sinnes of his life again.

Fourthly, to proportion his answer to their repentance. They confesse their Apostasie, they had been in Covenant with God, they confesse he was their *first husband*, Hos. 2 7. and they forsooke him, and sought to *Horses*, to *Men*, to *Idols*, to vanitie and lies: this is the sin they chiefly *bewaile*: and therefore this is the sinne which God chiefly singles out to *pardon* and to heale them of. This is the great goodnesse of God toward those that pray in sincerity, that he fits his mercy *ad Cardinem desiderii*, answers them in the maine of their desires, lets it be unto them even as they will.

Aug. Confess. *lib.*5.cap.8.

*Sect.*10.

I will love them freely.] This is set downe as the fountaine of that Remission, Sanctification and Comfort which is here promised. It comes not from our Conversion unto God, but from Gods free

free love and grace unto us. And this is added, first to *Humble them*, that they should not ascribe any thing to themselves, their Repentance, their prayers, their covenants and promises, as if these had been the means to procure mercie for them, or as if there were any *objective* grounds of *lovelines* in them to stirre up the love of God towards them. It is not for their sake that he doth it, but for his own, *The Lord sets his love upon them because he loved them.* Deut. 7. 7,8. *not for your sakes doe I this*, saith the Lord God, *be it known unto you.* Ezek. 36. 22. 32. *He will have mercy because he will have mercy.* Rom. 9. 15.

Secondly, *To support them*, above the guilt of their greatest sinnes. Men think nothing more easie while they live in sinne, and are not affected with the weight and hainousnesse of it, then to beleeve mercie and pardon. But when the soule in conversion unto God, feeles the heavie burden of some great sinnes, when it considers its rebellion, and Apostacie, and backesliding from God, It will then be very apt to think God will not forgive nor heale so great wickednesse as this; There is a *naturall Novatianisme* in the timerous conscience of convinced sinners, to doubt and question pardon for sinnes of Apostacie and falling after repentance. Therefore in this case God takes a penitent off from the consideration of himself by his *own thoughts*, unto the *height* and excellencie of *his Thoughts* who knowes how to pardon abundantly, *Isay.* 55. 7, 8, 9. *Jer.* 29. 11. *Ezek.* 37. 3. *Nothing is too hard for love* especially free-love, that

Si vera sit gratia, id est, Gratuita, nihil invenit in homine cui merito debeatur, &c.
Aug. lib. de patient. ca. 20. vid. cont. Julian. lib. 6. cap. 19. de peccato orig. cap. 24. de Grat. et lib. Arbit. cap. 5. de natur. et grat. cap. 4. de corrept. et gra. cap. 10. Epist. 105. et 106. et alibi passim.
Temere in tali negotio vel prius aliquid tribuis tibi vel plus. et magis amat, et ante, Bernard, serm. 69. in Can. Ex se sumit materiam et velut quoddam seminarium miserendi—miserendi causam et originem sumit ex proprio: Judicandi vel ulciscendi magis ex nostro: Idem serm. 5. in natali Dom

that hath no foundation or inducement from without it self.

And because we reade before *Hos.* 8. 5. That *Gods Anger was kindled against them*, therefore he here adds that this also should be *turned away* from them. *Anger* will consist with *love*; we finde God Angrie with *Moses*, and *Aaron*, and *Miriam*, and *Asa*; and he doth sometimes *visit with rodds and scourges, where he doth not utterly take away his loveing kindenesse from a people.* Psal.89.32.33. A man may be angrie with his wife, or childe, or friend, whom he yet dearly loveth. And God is said to be thus *Angry* with his people, when the *effects* of displeasure are discovered towards them. Now upon their Repentance and Conversion, God promiseth not onely to love them freely, but to clear up his Countenance towards them, to make them by the Removall of Judgements to see and know the fruits of his free love and bounty unto them. When *David* called *Absolom* home from banishment, this was an effect of *love*; but when he said, *let him not see my face*, this was the continuation of *Anger*; but at last when he admitted him into his presence and kissed him, here that Anger was turned away from him too. 2 *Sam.* 14. 21. 24. 33.

Aristot. Rhet. lib2. cap.2.

Sect. 11. These words then containe Gods mercifull answer to the first part of *Israels* prayer for the *Taking away of all Iniquity* which had beene the fountaine of those sad Judgements under which they languished and pined away. Wherin there are two parts, 1. The *Ground* of Gods answer, His *free love.* 2. A double *fruit* of that love. 1. In *Healing*

their

their Backsliding, In *removing his Anger* and heavie Iudgements from them. We will breifly handle them in the order of the Text.

I will Heale their Backsliding.] When Gods people do returne unto him, and pray against sin, then God out of his free love doth heale them of it. First, he teacheth them what to aske, and then he tells them what he will give. Thus we finde *Conversion* and *Healing* joyned together, *Isai.* 6. 10. *They shall returne even to the Lord, and he shall be intreated of them, and shall heale them*, Isai. 19. 22. *Return, Backsliding children, I will Heal your Backslidings*, Ier. 3. 22. Men if they be injured and provoked by those whom they have in their power to undoe, though they returne, and cry *peccavi*, and are ready to aske forgivenesse, yet many times out of pride and revenge, will take their time and opportunity to repay the wrong. But God doth not so; His *Pardons*, as all his other *Gifts*, are without exprobration; as soon as ever his servants come back unto him with teares and confession, he looks not upon them with scorn, but with joy; his mercy makes more haste to embrace them, then their repentance to returne unto him, *Luke* 15. 20. then out comes the wine, the oyle, the balme, the cordials; then the wounds of a Saviour doe as it were bleed afresh to drop in mercy into the sores of such a Penitent. O though he be *not a dutifull, not a pleasant childe*; yet he is a *childe*; though *I spake against him, yet I remember him still, my bowels are troubled for him, I will surely have mercy upon him*, Jer. 31. 20. The Lord greatly com-

a Ἔστιν γὰρ τὸ χόλον καὶ αὐτίκα θυμὸν κατα-κοιμῆσαι, Ἀλλὰ δὲ καὶ μετ'-οπίσσω ἔχει κότον ὄφρα τελέσσῃ ἐν σήθεσσι ἑοῖσι. Homer, Iliad. 9. Quæ in præsens Tiberius civiliter habuit, sed in animo revolvente iras, etiamsi impetus offensionis languerat, memoria valebat, Tacit. Annal. 1. 4. Non enim Tiberium quamvis triennio post cædem Sejani, quæ cæteros mollire solent, Tempus, preces, Satias mitigabant, quin incerta & abolita pro gravissimis & recentibus puniret. *Anal. lib. 6. vid. Aristot. Ethic. lib. 4. cap. 11.*

plaines of the inclination of his people to *backsliding*, and yet he cannot finde in his heart to destroy them, but expresseth a kinde of *Conflict* betweene Justice and Mercy; and at last resolves, *I am God and not man*; I can as well heale their *backsliding* by my *Love*, as revenge it by my *justice*; therefore *I will not execute the fiercenesse of mine anger; but I will cause them to walk after the Lord*, Hos. 11. 7. 10. Yea, so merciful he is, that even upon an *hypocriticall conversion*, when his people did but flatter and lie unto him, and their heart was not right towards him, nor they stedfast in his covenant, yet the Text saith, he *being full of compassion forgave their iniquity* (not as to the *justification* of their *persons*, for that is never without faith unfained, but so farre as to the *mitigation* of their *punishment*) that he *destroyed them not, nor stirred up all his wrath against them*, Psal. 78. 34. 38.) for so that place is to be expounded, as appeareth by the like parallel place, *Ezek.* 20. 17. *Nevertheless, mine eye spared them from destroying them, neither did I make an end of them in the wilderness.*

Now the Metaphoricall word both here, and so often elsewhere used in this argument, leadeth us to looke upon sinners as *Patients*, and upon God as a *Physitian*. By which two considerations we shall finde the exceeding mercy of God in the pardon and purging away of sinne set forth unto us.

Healing then is a *Relative* word, and leades us first to the consideration of a *Patient* who is to be healed,

a Gravis quædam inter virtutes videtur orta contentio. Siquidem veritas et justitia misericordiam effugebant; pax & misericordia judicabant magis esse parcendum, &c. vid. *Bernard. serm.* 1. *in Annunti.*

healed, and that is here a grievous sinner fallen into a Relapse. Healing is of two sorts. The healing of a *sicknesse* by a *Physician*, the healing of a *wound* by a *Chirurgian*. And *sinne* is both a *sicknesse*, and a *wound*. The *whole head sick*, the *whole Heart faint*, *from the soale of the foot*, *even unto the Head*, *there is no soundnesse in it*, *but wounds and bruises*, *and putrifying sores*. Isai. 1. 5. 6. A *sicknesse* that wants *healing*, a *wound* that wants *binding*, Ezek. 34. 4. A *sick sinner* that wants a *Physician* to call to repentance, *Matth.* 9. 12, 13. A *wounded sinner*, that wants a *Samaritan* (so the Iewes called Christ, *Iohn* 8. 48.) to binde up and poure in wine and oyle, *Luke* 10. 34.

Diseases are of severall sorts, but those of all other most dangerous that are in the *vitall parts*, as all the diseases of sinne are, and from thence spread themselves over the whole man. Ignorance, pride, carnall principles, corrupt judgement, diseases of the *Head*. Hardnesse, stubbornesse, Atheisme, Rebellion, diseases of the *Heart*: Lustful a dart in the Liver; Corrupt communication the effect of putrified *lungs*: Gluttony and drunkennesse the swellings and dropsies of the *belly*: despaire and horrour the griefe of the *bowels*: Apostacie a Recidivation or Relapse into all. An *Eare* that cannot heare God speake, *Iere.* 6. 10. An *Eye* quite dawbed up, that cannot see him strike, *Iere.* 44. 18. *Isai.* 26. 11. A *palate* out of taste, that cannot savour not relish heavenly things, *Rom.* 8. 5. *Lips* poisoned, *Rom.* 3. 13. A *Tongue* set on fire, *Iam.* 3. 6. *Flesh* consumed, *bones* stick-

ing out, sore vexed and broken to pieces *Iob* 33.21. *Psal.* 6. 2. & 51. 8. Some diseases are *dull*, others *acute*; some stupifying others tormenting. Sinne is *All*. A stupifying *palsie*, that takes away feeling *Ephes* 4. 19. A *plague* in the Heart, which sets all on fire. 1 *King*. 8. 38. *Hos*. 7. 4.

Sect. 12. Let us consider a little the proper passions and effects of most diseases, and see how they suite to sinne.

First, *Paine* and distemper. This, first or last is in All sinne; for it begets in wicked and *impenitent* men the [a] *pain of guilt*, horrour, trembling of heart, anguish of conscience, fear of wrath, expectation of judgement, and fiery indignation, as in *Cain*, *Pharaoh*, *Ahab*, *Felix*, and divers others, *Gen.* 4. 13. 14. *Exod.* 9. 27. 28. 1 *King*. 21. 27. *Acts* 24. 25. *Isai.* 33. 14. *Hebr.* 2. 15. *Rom.* 8. 15. *Hebr.* 10. 27. And in *Penitent* men it begets [b] the *pain of shame*, and sorrow, and inquietude of spirit, a wound in the spirit, a prick in the very heart, *Rom.* 6. 21. *Ezek.* 16. 61. 2 *Cor.* 7. 10. *Prov.* 18. 14. *Acts* 2. 37. *Penitency* and *Paine* are words of one derivation, and are very neare of kin unto one another. Never was any *wound* cured without *paine*, never any sinne healed without sorrow.

Secondly, *weaknesse* and *Indisposednesse* to the Actions of life. Sinne is like an unruly *spleen*, or a greedy

[a] Peccatum quod inultum videtur, habet pedissequam poenam suam ut nemo de admisso nisi amaritudine doleat. *Aug.* de Continent. cap. 6. Memoria Testis, Ratio Index, Timor carnifex. Bernard. ser. de villico iniquitatis.

[b] Omne malum aut Timore aut Pudore natura suffudit. *Tertul. Apol.* cap. 1. Perturbatio animi respicientis peccata sua, respectione perhorrescentis: horrore erubescentis: erubescentis corrigentis. *Aug.* in Psal. 30. Con. 1. r. Morbus est ἕξις παρὰ φύσιν διάθεσις ἐξ ἧς ἐνεργοῦμεν βλαβερῶς πρὸς ἑαυτούς. *Galen.* Habitus corporis contra naturam qui usum ejus ad id facit deteriorem, cujus causa natura nobis ejus corporis sanitatem dedit. Leg. 1. sect. 7. D. de Ædilitio Edict.

greedy *venne* in the body that sucks all nourishment, & converts all supplies into its own growth, and so exhausts the strength and vigor of the soul, making it unfit and unable to do any good. When ever it sets about any duty, till sinne be cured, it goes about it like an *arm out of ioynt*, which when you would move it one way, doth fall back another. It faints, and flaggs, and is not able to put forth any *skill*, or any *delight* unto any good duty. Naturally men are *Reprobate* or void of judgement unto any good work. *Tit.* 1. 16. Godlinesse is a *mystery*, a spirituall skill & *trade*; there is learning, and use, and experience, and much exercise required to be handsome and dextrous about it. *Tim.* 3. 16. *Phil.* 4. 11. *Heb.* 5. 13. 14. To be *sinners* and to be *without strength*, in the Apostles phrase, is all one. *Rom.* 5. 6. 8. And look how much flesh there is in any man, so much disability is there to performe any thing that is good. *Rom.* 7. 18. Therefore the hands of sinners are said to *hang downe*, and their *knees to be feeble*, and their *feete to be lame*, that cannot make *straight pathes* till they be healed. *Heb.* 12. 12, 13. If they at any time upon naturall dictates, or some suddaine strong conviction, or pang of feare, or stirrings of conscience, doe offer at any good worke, to pray, to repent, to beleeve, to obey, they bungle at it, and are out of their element; *They are wise to doe evill, but to doe good they have no knowledge*: They presently grow wearie of any essaies and offers at well doing, and cannot hold out or persevere in them.

a καθάπερ τὰ παραλελυμένα τῶν σωμάτων μορία εἰς τὰ δεξιὰ σφαιρωμένον κινῶσι τὰναντία εἰς τὰ ἀριστερὰ σφαιρ. *Arist. Eth. li. 2. cap.*

Thirdly, Decay and *consumption*. Sinne wasts

and wears out the vigour of soule and body, feedes upon all our time, and strength, and exhausts it in the services of lust. Sicknes is a chargeable thing, a consumption at once to the Person and to the Estate. The poore woman in the Gospel which had an issue of blood, *spent all that she had on Physicians, and was never the better: Luke* 8. 43. So poore sinners emptie all the powers of soule, of body, of time, of estate, every thing within their reach, upon their lusts, and are as unsatisfied at last as at the first, *Eccles.* 1. 8. Like a Silke-worme which workes out his bowels into such a masse wherein himself is buried. It weareth them out, and sucketh away the Radicall strength in the service of it, and yet never giveth them over, but as *Pharaohs* taskmasters exacted the brick when they had taken away the straw; so lust doth consume and weaken naturall strength, in the obedience of it: and yet when *nature* is exhausted, the strength of *lust* is as great, and the Commands as tyrannous as ever before. *Isa* 57. 10. *Ier.* 2. 25. We are to distinguish betweene the *vitall force* of the faculties, and the *Activity of lust* which sets them on work; that decayes and hastens to death, but sinne retaines its strength and vigour still; nothing kills that but the bloud of Christ; & the decay of nature ariseth out of the strength of sinne; the more any man in any lust whatsoever, makes himselfe a servant of sinne, and the more busie and active he is in that service: the more will it eate into him and consume him, as the hotter the feaver is, the sooner is the body wasted and dried up by it.

Tabificæ mentis perturbationes, *Cic. Tusc. quæst.*

b Ἀνάλωσις ἡ τοῦ ἀνθρώπου ἕξις, Aristot. Ethic. l. 3. cap. ult.

πονηρία τῶν ἀνθρώπων ἀπαλλαγὴ τῶν ἀκαιρῶν καὶ τῆς ἀπιθυμίας φύσις. Polit. lib. 2.

Naturalia desideria finita sunt; ex falsa opinione nascentia, ubi desinant non habent, &c. Sen. Ep. 16. ex libidine orta sine Termino sunt. Epist. 39.

Fourthly,

Fourthly, *Deformity*. Sicknesse withereth the beauty of the body, maketh it of a glorious a ghastly and loathsome spectacle. Come to the comliest person living after a long and pining sicknesse, and you will not finde the man in his owne shape; a wan countenance, a shriveled flesh, a leane visage, a hollow and standing eye, a trembling hand, a stammering tongue, a bowed backe, a feeble knee, a swelled belly; nothing left but the stakes of the hedge, and a few sinewes to hold them together. Behold here the picture of a sinner, *swelled* with pride, *pined* with envie, *bowed* with earthlines, *wasted* and eaten up with lust, made as *stinking* and unsavoury as a dead Carcasse. *Psal.* 14. 3. *Ezek.* 16. 4. When thou seest an *unmercifull* man, that hath no compassion left in him, thinke thou saweſt *Iudas* or King *Ieboram*, whose sore disease made his *bowels fall out*. 2. *Chron.* 21. 19. When thou seest a *worldly* man whose heart is glued to earthly things, think upon the poore woman who was *bowed together* and could not lift up her selfe. *Luke* 13. 11. When thou seest an *Hypocrite* walking crooked and unevenly in the wayes of God, think upon *Mephibosheth* or *Asa*, lame, halting, diseased in their feet. When thou seest a *proud ambitious* man, thinke upon *Herod* eaten up with worms. O if the diseases of the soule could come forth & shew themselves in the body, and work such deformity there (where it would not be the thousandth part so much hurt) as they doe within, if a man could in the glasse of the word see the uglinesse of the one, as plainly as in a ma-

Inflatus & Tumens animus in vitio est. Sapientis animus nunquam turgescit, nunquam tumet. *Cic. Tuscul. quæst. l. 3.*

Invidus alterius rebus macrescit opimis. *Horat. l. 1. sp. 2.*

O curvæ in terras Animæ et Cœlestium inanes. *Pers.*

Vt Corpora verberibus, ita sævitia, libidine, malis consuetudinibus animus dilaceratur. *Tacit. Anal. l. 6.*

materiall glasse the foulnesse of the other, how would this make him crie out, my *head*, my *head*: my *bowels*, my *bowels*: my *leannesse*, my *leannesse*: *unclean*, *unclean*? No man thinks any shape ugly enough to represent a divell by; yet take him in his naturals, and he was a most glorious Creature: it is sinne that turns him into a Serpent or Dragon. There is something of the *monster* in every sinne; the belly or the feet set in the place of the head or heart; sensuall and worldly *lusts* set up above *Reason*, and corrupt Reason above *Grace*.

Sect. 13. Now because the sicknesse here spoken of is a *falling sicknes*, and that the worst kinde of Fall not *forward* in our way or race, as every good man sometimes falls, where a man hath the help of his knees and hands to break the blow, to prevent or lessen the hurt, and to make him to rise againe; but old *Elies* fall, a *falling backward*, where a man can put forth no part to save the whole, and so doth more dangerously breake and bruise himselfe thereby: Therefore as it is a *sicknes* which requires curing, so it is a *wound* which requires healing and binding. The Ancients compare it to falling into a pit full of *dirt* and *stones*: where a man doth not onely *defile*, but miserably breake and *bruise* himselfe. There is *contritio*, *solutio continui*, *suppuratio*, *sanies &c.* All the evils of a dangerous and mortall wound.

Cecidimus super acervum lapidum & in luto: unde non solum inquinati sed graviter vulnerati et quassati sumus Bernard. ser. 1. in Cœna dom. Cecidimus in carcerem luto pariter et lapidibus plenum, captivi inquinati, conquassati. Idem, ser. 2. in octav. Paschæ.

Adde to all this, That in this diseased and wounded condition, 1 A man hath *no power* to heale or to helpe himselfe, but in that respect he must cry out with them in the prophet, *My wound is incurable*

ble and refuseth to be healed, Jer. 15. 18.

Secondly, he hath *no desire, no will*, no thought to enquire or send after a Physician who may heal him: but is well contented rather to continue as he is, then to be put to the paine and trouble of a cure, and pleaseth himself in the goodnesse of his owne condition, *Rev.* 3. 17. *Matth.* 9. 12.

Thirdly, He is *in the hands of his cruell enemy*, who takes no pity on him, but by flattery and tyranny, and new temptations, continually cherisheth the disease, 2 *Tim.* 2. 26.

Fourthly, when the *true Physician* comes, he shuts the door against him, refuseth his counsell, rejecteth his receipts, quarrels with his medicines; they are too bitter, or too strong and purging; or too sharp and searching; he will not be healed at all except it may be his own way, *Prov.* 1. 24, 25. 2 *Chron.* 36. 16. *Ezek.* 24. 13. *Matth.* 23. 37. *Jer.* 13. 11. Thus we have taken a view of the Patient, *Sick*, weake, pained, consumed, deformed, *wounded*, and sore bruised: *without power* or help at *home, without friends* abroad: *no sense* of danger, *no desire* of change: patient of his disease, impatient of his cure: but one meanes in the world to helpe him, and he unable to procure it; and being offered to him, unwilling to entertaine it; who can expect after all this, but to hear the knell ring, and to see the grave opened for such a sick person as this?

Libens ægrotat qui medico non credit nec morbum declinat. Arist. Ethic. lib. 3. O fortes quibus medicus opus non est: fortitudo ista non sanitatis est sed insaniæ nam & phreneticis nihil fortius. Sed quanto majores vires, tanto mors vicinior. Aug. in Ps. 58.

Now let us take a view of the *Physician*. Surely an ordinary one would be so farre from visiting such a Patient, that in so desperate a condition as this, he would quite forsake him: As their use is to

Sect. 14.

leave their Patients when they lie a dying. Here then obſerve the ſingular goodneſſe of this phyſician.

Firſt, though other *Phyſicians* judge of the diſeaſe when it is brought unto them, yet the *Patient* firſt feels it and complaines of it himſelfe; but this Phyſician giveth the Patient the very feeling of his diſeaſe, and is faine to take notice of that as well as to miniſter the cure. *He went on frowardly in the way of his heart*, ſaith the Lord, and pleaſed himſelf in his owne ill condition, *I have ſeene his way, and will heale him*, Iſay. 57, 17.18.

Secondly, other Patients ſend for the Phyſician, and uſe many intreaties to be viſited and undertaken by him. Here the Phyſician comes unſent for, and intreates the ſick perſon to be healed. The world is undone by falling off from God, and yet God is the firſt that begins the reconciliation; and the ſtick of it is in the world, and not in him: and therefore there is a great Emphaſis in the Apoſtles expreſſion, God was in Chriſt *reconciling the world to himſelf*, not himſelf unto the world; *He intreats us to be reconciled*, 2 Cor. 5. 19. 20. He is *found of them that ſought him not*, Iſai. 65. 1. and his office is not onely *to ſave*, but to *ſeeke* that which was loſt.

Thirdly, other *Phyſicians* are well uſed, and entertained with reſpect and honour: but our Patient here neglects and miſuſeth his Phyſician, falls from him, betakes himſelf unto Mountebanks and Phyſicians of no value; yet he inſiſts on his mercy, and comes when he is forſaken, when he is repelled.

led. *I have spread out my hands all the day unto a Rebellious people*, Isai. 65. 2.

Fourthly, other Physicians have usually ample and honourable rewards for the attendance they give; but this Physician comes onely out of love, *heales freely*, nay is bountifull to his Patient, doth not onely heale him, but bestows gifts upon him gives the visit, gives the physick, sends the ministers and servants who watch & keep the Patient.

Medicos civitate donavit Julius Cæsar. Sueton. in Julio. cap. 42. Vis morborum pretia medentibus; Fori Tabes Pecuniam advocatis fert. Tacit. Annal. lib. 11.

Lastly, other Physicians prescribe a bitter potion for the sick person to take; this Physician drinketh of the bitterest himself; others prescribe the sore to be launced, this Physician is wounded and smitten himself: others order the Patient to bleed, here the physician bleeds himselfe: yea he is not onely the *Physician* but the *Physick*, and gives himselfe, his own flesh, his own blood, for a purgative, a cordiall, a plaister to the soul of his Patient; Dies himselfe, that his Patient may live, and *by his stripes we are healed*, Isai. 53. 5.

Sect. 15.

We should from all this learne, First, to admire the unsearchable Riches of the mercy of our God, who is pleased in our misery to *prevent us* with goodnesse, and when we neither felt our disease, nor desired a remedy, is pleased to *convince us* of our sinnes, *Thou hast fallen by thine iniquity*; *To invite us* to repentance, *O Israel returne unto the Lord thy God*: To *put words into our mouth*, and to draw our petition for us, *Take with you words, and say unto him, take away all iniquity*, &c. To *furnish us with arguments*, we are *fatherlesse*, thou art *merciful*: To *incourage* us with promises, *I will heale*,

I will love; To give us his Ministers to proclaime, and his Spirit to apply these mercies unto us. If he did not *convince* us that iniquity would be a downfall and a ruine unto us, *Ezek.* 18. 30. we should hold it fast, and be pleased with our disease, like a mad man that quarrels with his cure, and had rather continue mad then be healed, *Joh.* 3. 19, 20, 21.

Pol me occidistis amici, Non servastis ait Horat. Molestus est somnium jucundum videnti qui excitat. Sen. ep. 102.

If being convinced, he did not *invite* us to repentance, we should run away from him as *Adam* did. No man loves to be in the company of an *Enemy*, much lesse when that enemy is a *Judge*. They have *turned their back unto me, and not their face*, Jer. 2. 27. *Adam* will *hide* himselfe *from the presence of the Lord*, Gen. 3. 8. and *Cain* will *goe out from the presence of the Lord*, Gen. 4. 16. Guilt cannot looke upon Majestie; stubble dares not come neere the fire; If we be in our sins we cannot stand before God, *Ezra* 9. 15.

If being invited, he did not *put words into our mouthes*, we should not know what to say unto him. We know not wherwith to come before the Lord, or to bow before the high God, if he do not *shew us what is good*. Mic. 6. 6, 8. Where God is the Judge (who cannot be mocked or deceived, who knoweth all things; and if our heart condemne us, he is greater then onr heart, and where ever we hide, can finde us out, and make our sinne to finde us too. *Gal.* 6. 7. 1 *John* 3. 20. *Num.* 32. 23.) where I say this God is the Judge, there guilt stoppeth the mouth, & maketh the sinner speechlesse. *Matth.* 22. 12. *Rom.* 3. 19. Nay the best of us *know not what to pray as we ought, except the Spirit be* pleased

pleased to help our infirmities. Rom. 8. 26. When we are taught what to say, If God do *not withdraw his anger*, we shall never be able to reason with him. *Iob.* 9. 13, 14. *Withdraw thine hand from me, let not thy dread make me afraide, then I will answer, then I will speak.* Job. 13. 21, 22. If he doe not reveal mercie, if he doe not promise love or healing; if he do not make it appeare that he is a God that heareth prayers, flesh will not dare to come neere unto him. 2. *Sam.* 7. 27. We can never pray, till we can cry *Abba father*; we can never call unto him but in the *multitude of his mercies.* As the earth is shut and bound up by frost and cold, and putteth not forth her pretious fruits till the warmth and heat of the Summer call them out: so the heart under the cold affections of feare and guilt, under the darke apprehensions of wrath and judgement, is so contracted that it knows not to draw neere to God; but when mercie shines, when the love of God is shed abroade in it, then also is the heart it selfe shed abroade and enlarged to powre out it self unto God. Even when *distressed* sinners pray, their *prayer* proceeds from apprehensions of *mercy*; for *prayer* is the childe of *faith.* Rom. 10. 14. *Iam.* 5. 15. and the object of faith is *mercy.*

Oratio de conscientia procedit. Si conscientia erubescit, erubescat oratio.—Si spiritus reus apud te: sit, erubescit: conscientia. Tertul. exhort. Castit. c. 10.

Secondly, The way to prize this mercie is to grow acquainted with our own *sicknesse*; to see our face in the glasse of the law: to consider how odious it renders us to God: how desperately miserable in our selves. The deeper the sense of *misery*, the higher the estimation of *mercy.* When the Apostle looked on himselfe as the *cheif of sinners*, then he

Sect. 16.

accounted it a saying *worthy of all Acceptation* that *Christ Jesus came into the world to save sinners.* 1. *Tim.* 1. 15. Till we be *sicke and weary*, we shall not looke after a *Physician* to *heale and ease us*. Matth. 9. 12.11, 28. till we be *pricked in our hearts*, we shall not be hasty to enquire after the means of *Salvation*. Acts 2.37. Though the proclamation of pardon be made *to All*, *that will*, Revel. 22. 17. Yet none are willing till they be brought to extreamities: as men cast not their goods into the sea, till they see they must perish themselves if they doe not. Some men must be bound before they can be cured. All that God doth to us in conversion, he doth most freely: but a gift is not a *gift* till it be *received*. Rom. 5. 17. *John* 1. 12. and we naturally refuse and reject Christ when he is offered. *Isay.* 53. 3. *John* 1. 11. because he is not offered but upon these termes, that we *deny our selves*, and *take up a Crosse*, and *follow him*. Therefore we must be wrought upon by some *terrour* or other. 2 *Cor.* 5. 11. When we finde the wrath of God abiding upon us, and our souls shut under it as in a prison, *Iohn* 3. 36. *Gal.* 3. 22. and the fire of it working and boyling like poison in our consciences, then we shal value mercie, and cry for it as the Prophet doth, *Heale me O Lord*, *and I shall be healed*, *Save me*, *and I shall be saved*, *for thou art my praise*. Jer. 17. 14. Things *necessary* are never valued to their uttermost but in *extremities*. When there is a great famine in *Samaria*, an Asses head (which at another time is thrown out for carrion) wil be more worth, then in a plentifull season the whole body of an Oxe. Nay

hunger

hunger shal in such a case overvote nature, and devour the very tender love of a mother; the life of a childe shall not be so deare to the heart as his flesh to the belly of a pined parent, 2 *King*. 6, 25, 28. As soone as a man findes a shipwrack, a famine, a hell in his soul, till Christ save, feed, deliver it, immediately Christ will be the desire of that soule, and nothing in Heaven or earth valued in comparison of him. Then that which was esteemed the *foolishnesse of preaching* before, shall be counted *the power of God*, and the *wisdom of God*; then every one of Christs ordinances (which are the *waters of the Temple*, for the *healing of the Sea*, that is, of many people, *Ezek*. 47. 8. and the *Leaves of the Tree of Life*, which are for the *healing of the Nations*, Revel. 22. 2. and the *streames* of that *Fountaine* which is *opened in Israel for sin and for uncleannesse*, Zach. 13. 1. and the *wings* of the *Sun of righteousnesse*, whereby he conveyeth *healing* to his Church, *Mal*. 3. 2.) shall be esteemed, as indeed they are, the *Riches*, the *Glory*, the *Treasure*, the *feast*, the *physick*, the *salvation* of such a soule, *Rom*. 11. 12. *Ephes*. 3. 8. 2 *Cor*. 3. 8. 11. 2 *Cor*. 4. 6. 7. *Isai*. 25. 6. *Revel*. 19. 9. *Luke* 4. 18. *Hebr*. 2. 3. *James* 1. 21. *John* 12. 50. *Acts* 28. 28. And a man will waite on them with as much diligence and attention, as ever the impotent people did at the poole of *Bethesda*, when the Angel stirred the water; and endure the healing severity of them, not onely with *patience*, but with *love* and thankfulnesse; suffer reason to be captivated, Wil to be crossed, high imaginations to be cast down, every thought to be subdued, conscience to be

be searched, heart to be purged, lust to be cut off and mortified; in all things will such a sick soul be contented to be dieted, restrained and ordered by the Counsell of this heavenly Physician.

Sect. 17.

It is here next to be noted that God promiseth to heale their *Back-slidings*. The word imports a *departing* from God, or a turning away againe. It is quite *contrary* in the formall nature of it unto *faith* and *Repentance*, and implies that which the Apostle calls a *Repenting of Repentance*. 2 *Cor.* 7. 10. By *faith* we *come to Christ*, John 6. 37. and *cleave to him*, and *lay hold upon him*. Heb. 6. 18. *Isay.* 56. 2. 6. but by this we *depart*, *and draw back from him*, and let him goe. *Heb.* 10.38.39. By the one we prize Christ as infinitely precious, and his ways as holy and good. *Phil.* 3.8. 2 *Pet.* 1 4. by the other we vilifie and set them at nought, stumble at them; as wayes that doe not profit. *Matth.* 21. 42. *Acts* 4. 11. 1 *Pet.* 2. 7, 8. *Iob.* 21. 14. 15. For, a man having approved of Gods wayes, and entred into covenant with him, after this to goe from his word, and fling up his bargaine, and start aside like a deceitfnll bow: of all other dispositions of the Soule this is one of the worst, to deale with our sinnes as Israel did with their servants. *Ier.* 34. 10,11. dismisse them and then take them again. It is the sad fruit of an *evil and unbeleeving heart*. Heb. 3.12. a And God threatneth such persons to *leade them forth with the workers of iniquity*. Psal. 125. 5. as cattell are led to slaughter, or malefactours to execution. And yet we here see God promiseth *Healing* unto such sinners.

Venire ad Christum, quid est aliud quam credendo convert? Aug. de grat. et l. arbit. ca. 5. Transfugas arboribus suspendunt. Tacit. de morib. Germ. Transfugas ubicunque inventi fuerint quasi hostes interficere licet. l. 3. S. 6. ad leg. Cornel. de Sicariis. D. et l. 38. D. de pœnis S. 1. et l. 19. l. 38. D. de captivis et postliminio. et l. 3. de Re militari. S. 11. l. 7.

For

For understanding whereof we are to know that there is a *Twofold Apostacy.* The one out of *Impotency of Affection,* and *prevalency of lust,* drawing the heart to look towards the old pleasures thereof againe, and it is a *Recidivation* or *Relapse* into a former sinfull condition out of forgetfulness and falsness of heart, for want of the fear of God to ballance the conscience, and to fix and unite the heart unto him. Which was the frequent sin of Israel, to make many promises and Covenants unto God, and to break them as fast. *Judg.* 2. 18. 19. *Psal.* 106. 7, 8, 9. 12, 13. And this *a* falling from our *first love,* growing cold and slack in duty, breaking our engagements unto God, *and returning again to folly,* though it be like a Relapse after a disease, exceeding dangerous, yet God is sometimes pleased to forgive and heal it.

The other kind of *Apostacy,* is *proud and malicious,* when after the *Tast of the good word of God, and the powers of the world to come,* men set themselves to hate, oppose, persecute Godliness, to do *despight to the spirit of grace,* to fling off the holy strictness of Christs yoake, to swel against the searching power of his word, to *trample upon the blood of the Covenant,* and when they know the spiritualness and holiness of Gods wayes, the innocency and piety of his servants, doe yet notwithstanding set themselves against them *for that reason* though unles facti - Eorum utique per paucos invenias, qui post hæc redeant in gradum pristinum, - nec tamen si quis hujusmodi est, desperamus de eo, tantum ut Resurgere velit cito. Quanto. n. diutius permanebit tanto evadet difficilius. Bernard. serm. 3. in Vigil. vid. ser. 35. in Cant. Aug. de civ. dei. lib. 16. cap. 30. Isid. Pelus l. 1. ep. 13.

a Eorum qui peccant antequam deum noverint, antequam miserationes ejus experti sunt, antequam portaverint jugum suave, et onus leve, priusquã devotionis gratiam et consolationes acceperint Spiritus sancti; eorum inquam copiosa Redemptio est: at eorum qui post conversionem suam peccatis implicantur ingratiacceptæ gratiæ, et post missam manum ad aratrum retro respiciunt tepidi et carna-

der other pretences,) This is not a weak but a *wilful*, and (if I may so speak) a *strong and a stubborn Apostacy*. A sin which wholly hardneth the heart against Repentance, and by consequence is incurable. *To speak against the Son of man*, that is against the doctrine, Disciples, ways, servants of Christ, looking on him *only as a man*, the leader of a Sect, as master of a new way (which was *Pauls* notion of Christ and Christian Religion when he persecuted it, and *for which cause he found mercy*, for had he done that *knowingly* which he did *ignorantly*, it had been a sin uncapable of mercy. *Acts* 26. 9. 1 *Tim.* 1.13.) thus to sin, is a *blasphemy* that may be *pardoned*: but to *speake against the Spirit*, that is, to oppose and persequte the doctrine, worship, ways, servants of Christ, knowing them and acknowledging in them a spiritual Holiness, and *ex nomine* to do it, so that the *formal motive* of *malice* against them, is the power and lustre of that spirit which appeareth in them; and *the formal principle of it*, neither ignorance, nor self-ends, but *very wilfulness*, and *Immediate malignity*; Woe be to that man whose natural enmity and antipathie against Godliness do ever swel to so great and daring an height. *It shall not be forgiven him, neither in this world, nor in the world to come. Matth.* 12.32.

Vid. *Beze* Annotat. in 1 Joan. 5.16.

Vid. Isidor. Pelus. lib. 1. Ep. 59.

That is, say some, neither in the time of *life*, nor in the point or moment of *death* which translates them unto the world to come. Others, not in this life by *Justification*, nor in the world to come by consummate *Redemption*, and publick *judiciary absolution* in the last day, which is therefore called the

Beze, Calvin, Carthwright, against the Rhemists, Chemnit. Piscator.

the *Day of Redemption*, in which men are said to *finde mercy of the Lord*, Ephes. 4. 30. 2 Tim. 1. 18. For that which is here done in the *Conscience* by the ministery of the Word, and efficacy of the Spirit, shall be then publickly and *judicially* pronounced by Christs own mouth before Angels and men, 2 *Cor.* 5. 10. Others: Shall *not* be *forgiven*, that is, shall be *plagued* and *punished* both in this life, and in that to come. Give me leave to add what I have conceived of the meaning of this place, though no way condemning the Expositions of so great and learned men: I take it, By *This world* we may understand the *Church* which then was of the *Jews*, or the present age which our Saviour Christ then lived in. It is not, I think, insolent in the Scripture, for the words *Age*, or *World*, to be sometimes *restrained* to the *Church*. Now, as *Israel* was God's *First-born*, and the *first fruits* of his increase, *Exod.* 4. 22. *Jerem.* 31. 9. *Jer.* 2. 3. So the Church of *Israel* is called the *Church of the First-born*, Hebr. 12. 23. and the *first Tabernacle*, and a *worldly Sanctuary*, Hebr. 9. 1. 8. and *Jerusalem that now is*, Gal. 4. 25. And then by the *World to come*, we are to understand the *Christian Church* afterwards to be planted; for so frequently in Scripture is the *Evangelical Church* called the *world to come*, and the *last dayes*, and the *ends of the world*, and the things thereunto belonging, *Things to come*, which had been *hidden from former ages*, and generations, and were by the ministery of the Apostles made known unto the *Church* in their time, which the *Prophets and righteous men* of the former

Chrysost. & Theophylact. *Broughton* Explicat. of the Revel. cap. 21. pag 301. 302.

ages *did not see* nor attain unto. Thus it is said, *In these last dayes* God hath spoken to us by his Son, *Heb.*1.1. And, Unto Angels he did not put in subjection *the world to come*, *Heb.* 2.5. and, Christ was made an high Priest of *good things to come*, *Heb.*9.11. and, The Law had a shadow of *good things to come*, *Heb.*10.1. and the times of the Gospel are called *Ages to come*, Ephes. 2. 7. and the *ends of the world*, 1 *Cor.*10.11. Thus legal and Evangelical dispensations are usually distinguished by the names of *Times past*, and the *last dayes or times to come*, Hebr. 1. 1. Ephes.3. 9, 10. Colos.1.25,26. The one an *Earthly* and Temporary, the other an *Heavenly* and abiding administration, and so the *Septuagint* render the Originall word אבי־עד *Isa.*9.5. *Everlasting Father*, which is one of the Names of Christ, by Πατὴρ τοῦ μέλλοντος αἰῶνος, The Father of the world to come.

The meaning then of the place seems to be this: That sinnes of high and *desperate presumption*, committed *maliciously* against *known light*, and against the *evidence of Gods Spirit*, as they had *no Sacrifice* or *expiation* allowed for them in the *former world*, or state of the *Jewish Church*, but they who in that manner despised *Moses* and his Law, though delivered but by Angels, *died without mercy*, *Numb.*15.27,30,31. *Hebr.* 2. 2,3,3. so in the *World to come*, or in the *Evangelicall Church*, (though grace should therein be more abundantly discovered and administred unto men) yet the same Law should continue still, as we finde it did, *Hebr.* 2.2,3,4,5. *Hebr.* 6.4,5,6. *Hebr.*10,26,27,28.

neither

neither the *open enemies* of Christ in the *one*, nor the *false professors* of Christ in the *other*, committing this sin, should be capable of pardon.

This doctrine of *Apostacy* or Back-sliding, is worthy of a more large explication: but having handled it formerly on *Hebr.* 3. 12. I shall add but two words more.

First, that we should beware above all other sins, of this, of *falling* in soul as old *Eli* did in body, *backward*, and so hazarding our salvation; if once we have shaken hands with sin, never take acquaintance with it any more, but say as *Israel* here, *What have I to do any more with Idols?* The Church should be *like Mount Sion, that cannot be moved.* It is a sad and sick temper of a Church to tosse from one side to another, and then especially when she should be healed, to be *carried about with every winde.*

Secondly, We should not be so terrified by any sin, which our soul mourns and labours under, and our heart turneth from, as thereby to be withheld from going to the Physician for pardon and healing. Had he not great power and mercy, did he not *love freely*, without respect of *persons*, and *pardon freely* without respect of *sins*, wee might then be affraid of going to him: but when he extendeth forgivenesse to *all kindes, iniquity, transgression, sin*, Exod. 34. 6. and hath actually pardoned the *greatest sinners, Manasses, Mary Madalen, Paul*, Publicans, harlots, backsliders; we should though not presume hereupon to turn Gods mercy into poyson, and his grace into wantonnesse (for

mercy it self will not save those sinners that hold fast sin, and will not forsake it) yet take heed of despairing, or entertaining low thoughts of the love and mercy of God; for such examples as these are set forth for the incouragement of all *that shall ever beleeve unto eternall life*, 1 Tim. 1.16. And the *thoughts and wayes* which God hath to pardon sin are *above our thoughts and wayes*, whereby we look on them in their guilt and greatnesse, many times, as *unpardonable*: and therefore are fit matter for our faith, even against sense, to beleeve, and rely upon, *Isa.* 55. 57, 58.

Sect. 18. Cum quis propter nullam aliam causam donat, quàm ut libertatem & munificentiam exerceat, Hæc propriè Donatio appellatur. *Julian. D. de Donationib.* lib. 1.

Now followeth the Fountain of this Mercy. *I will love them freely.*] Gods love is a most free and bountifull love, having no *motive* or foundation *but within it self*, and his free love and grace is the ground of all his other mercies to his people; *hee sheweth mercy on whom* and because *hee will shew mercy*. From the beginning to the end of our salvation, nothing is primarily active but *free grace*. *Freely loved*, Deut. 7. 7, 8. *Freely chosen*, Ephes. 1. *ver.* 5, 6. *Christ* the *gift of free love*, John 3.16. *His obedience freely accepted* for us, and bestowed upon us, *Rom.* 5. 15, 18. *Justification free*, Rom. 3. 24. *Adoption free*, Ephes. 1. 5. *Faith and repentance free*, *Phil.* 1.29. 2 *Tim.* 2.25. *Good works free*, Ephes. 2.10. *Salvation free*, Titus 3. 5. Acts 15. 1. Thus the Foundation of all mercies is *free love*. We do not first give to God, that he may render to us again. We turn, we pray, we covenant, we repent, we are holy, we are healed, *only because he loves us*; and he *loves us*, not because he sees any thing *lovely* or amiable

amiable in us, but because he will shew the *absoluteness* of his own *will*, and the *unsearchableness* of his own *Counsell* towards us. We are not originally denominated *Good* by any thing which floweth *from us*, or is done *by us*: but by that which is *bestowed upon us*. Our goodness is not the *motive* of his love, but his love the *Fountain* of our goodness. None indeed are healed and saved, but those that repent and return; but *repentance* is only a *condition*, and that *freely given* by God, *disposing the subject* for salvation; not a *Cause* moving or procuring God to save us. It is necessary as the *means to the end*, not as the *cause to the effect*. That which looks least free of any other act of God, His *rewarding* of obedience, is all and *only mercy*. When we sow in righteousness, we must *reap in mercy*, Hos. 10. 12. When he *rendreth according to our works*, it is because of his *mercy*, Psal. 62. 12.

This is the solid bottome and foundation of all Christian comforts, that *God loves freely*. Were his love to us to be measured by our fruitfulness or carriages towards him, each hour and moment might stagger our hope; but he is therefore pleased to have it all of *Grace*, *that the promise might be sure*, Rom. 4. 16. This comforts us against the *guilt* of the greatest sins; for *love* and *free grace* can *pardon* what it will. This comforts us against the accusations of Satan drawn from our *own unworthiness*. 'Tis true, I am unworthy, and Satan cannot shew me unto my self more vile, then without his accusations I will acknowledg my self to be: but that *love* that *gave Christ freely*, doth give

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in him more worthinesse then there is or can be unworthinesse in me. This comforts us in the assured *hope of Glory*, because when he loves he *loves to the end*, and *nothing can seperate from his love*. This comforts us in all *afflictions*, that the free love of God, who hath predestinated us thereunto, wil wisely order it all unto the good of his servants, *Rom.*8.29. *Hebr.*12.6.

Our duty therefore it is, First, to labour for assurance of this free love. It wil *assist us* in all *duties*; it wil *arme us* against all *Temptations*: It wil *Answer* all *Objections* that can be made against the souls peace: It wil *sustaine us* in all *conditions*, which the saddest of times can bring us unto. *If God be for us who can be against us?* Though thousands be against us *to hate* us, yet none shall be against us to *hurt* us.

Secondly, if God *love us freely*, we should *love him thankfully*, 1 *Joh.*4.19. and let love be the *salt* to season all our sacrifices. For as no benefit is *saving* unto us which doth not proceed from *love in him*, so no duty is *pleasing* unto him which doth not proceed from *love in us*, 1 Joh.5.3.

Thirdly, plead this *free love* and grace in *prayer*; when we begge *pardon*, nothing is *too great* for love to forgive: When we begge *grace* and holinesse, nothing is *too good* for love to grant. There is not any one thing which faith can manage unto more spiritual advantages, then the free grace and love of God in Christ.

Fourthly, yet we must so magnifie the love of God, as that we *turne not free grace into wantonnesse*. There

There is a corrupt generation of men, who under pretence of exalting *grace*, do put disgrace upon the *Law* of God, by taking away the *mandatory power* thereof from those that are under grace, a doctrine most extremely contrary to the nature of this love. For *Gods love* to us workes *love in us* to him; and our love to him is this, that we *keep his Commandements*; and to keepe a Commandement is to confirme and to subject my conscience with willingnesse and delight unto the rule and *preceptive power* of that commandement. Take away the *obligation of the Law* upon conscience as a *rule of life*, and you take away from our love to God the very matter about which the obedience thereof should be conversant. It is no diminution to love that a man is bound to obedience (nay it cannot be called obedience if I be not bound unto it) but herein the excellency of our love to God is commended that whereas other men are so bound by the Law that they fret at it, and swell against it, and would be glad to be exempted from it, they [a] who love God, and know his love to them, *delight to be thus bound*, and finde infinitely more sweetnesse in the strict rule of Gods holy Law, then any wicked man can do in that presumptuous liberty wherein he allowes himselfe to shake off and breake the cords of it.

[a] Sub lege est qui timore supplicii quod lex minatur, non amore justitiæ se sentit abstinere ab opere peccati; nondum liber nec alienus à voluntate peccandi. In ipsa enim voluntate reus est, qua mallet si fieri posset non esse quod timet, ut libere faciat quod occulte desiderat. August. de nat. & grat. cap 57. Et insta Omnia fiunt facilia charitati, cap. 69. non est Terribile sed Suave mandatum. De Grat. Christi, lib. 1. cap. 13. Suave fit quod non delectabat. De peccat merit. & Remis. lib. 2. cap. 17. Contr. 2. Epist. Pelag. lib. 1. cap. 9. lib. 3. cap. 4 de doctr. Christi, lib. 1. cap. 15. de spiritu & lit. cap. 3.

§. 19. Now lastly, when we returne with sound repentance unto God, then God is pleased to give more then ordinary tastes of the sweetnesse of his love, by *removing judgements*, which are the fruits of his *Anger*, from us. This point falls in with what was handled before on the second vers. Therefore I shall conclude with these two notes:

First, that in all *judgements* God will have us looke on them as *fruits of his anger*, and take more notice in them of *his displeasure* than our *owne sufferings*. When wrath is gone out, the sword drawne, thousands and ten thousands slaine in our Coasts; *Israel* given to the spoile, and *Iacob* unto robbers; a land set on fire with civill flames, and none able to quench them; A Kingdome divided within it selfe; A Church which was sometimes the *Asylum* for other exild and afflicted Christians to fly for shelter unto, miserably torne by the foolish and unnaturall divisions of brethren, and dangerously threatned by the policy and power of the common enemy who studies how to improve these divisions, to the ruine of those that foment them; our worke is to make this conclusion, Our *God is angry*; a God that loves freely, that is infinite in mercy and pitty, who doth not afflict willingly, nor grieve the children of men; This should be our greatest Affliction; and the removall of this anger by an universall Reformation and conversion unto him our greatest businesse. And I doe verily believe that *England* must never thinke of outliving or breaking thorow this *anger of God*, this *critical judgement* that is upon it, so as to returne

returne to that cold and *formall complexion*, than *Laodicean* temper that shewes in before, till she have so publickly and generally repented of all those *civill disorders* which removed the bounds, and brought dissipation upon *publick justice*: and of all those *Ecclesiasticall disorders* whch let in corruptions in doctrine, superstions in worship, abuses in Government, discountenancing of the power of godlinesse in the most zealous Professors of it, as that our *Reformation* may be as conspicuous as our *disorders* have beene, and it may appeare to all the world that God hath washed away the filth and purged the blood of *England* from the midst thereof *by the Spirit of Iudgement, and by the Spirit of burning*.

Secondly, That Gods love is the true ground of removing Judgements in mercie from a people. Let all Humane counsells be never so deep, and armies never so active, and cares never so vigilant, and Instruments never so unanimous, if *Gods love* come not in, nothing of all these can doe a Nation any good at all. Those that are most interested in *Gods love*, shall certainly be most secured against his Judgements. Hither our eyes, our prayers, our thoughts must be directed. Lord, love us, delight in us; choose us for thy selfe, and then though Counsells, and treasures, and armies, and men, and horses, and all second causes faile us; though Sathan rage, and hell threaten, and the foundations of the earth be shaken; though neither the *Vine*, nor the *Olive*, nor the *figg-tree*, nor the *field*, nor the *pastures*, nor the *heards*, nor the *stay* yeeld any

ſupplies, yet we *will rejoyce in the Lord, and glory in the God of our Salvation*; *ſinne* ſhall be healed, *anger* ſhall be removed, *nothing ſhall be able to ſeparate us from the love of God which is in Chriſt Ieſus our Lord.*

THE

THE FIFTH SERMON.

HOSEA Chap. 14. ver. 5. 6,7.

5. *I will be as the dew unto Israel: he shall grow as the Lilly, and cast forth his roots as Lebanon.*
6. *His branches shall spread, and his beautie shall be as the Olive Tree, and his smell as Lebanon.*
7. *They that dwell under his shadow, shall returne. They shall revive as the Corne, and grow as the Vine; the sent thereof shall bee as the wine of Lebanon, &c.*

IN these verses is contained *Gods answer* unto the second part of *Israels petition*, wherein they desired him to doe them *good*, or to *receive them graciously*; And here God promiseth them severall singular *blessings* set forth by severall *metaphors* and similitudes, all answering to the *name of Ephraim*, and the ancient promises made unto him, *Deu.* 33. 13,17. &c. opposite to the §. 1.

many *contrary courses* threatned in the former parts of the Prophecy under metaphors of a contary importance. Here is the *dew of grace*, contrary to the *morning cloud* & the *earthly dew* that passeth away, *Cap.* 13.3. *Lillies, Olives, Vines, Spices*, contrary to the Judgments of *Nettles, Thornes, Thistles, chap.* 9. 26. 10. 8. *Spreading roots* contrary unto *dry roots, chap.* 9. 16. *A fruitfull vine*, bringing forth excellent wine, contrary to an *empty Vine* bringing fruit only *to it selfe*, that is, so sowre and usavory, as is not worth the gathering, *chap.* 10. 1. *Corne growing*, instead of *corne taken* quite away, *chap.* 2. 9. instead of *no staulk, no bud, no meale, chap.* 8. 7. *Fruit* promised in stead of *no fruit* threatned, *chap.* 9. 16. *Wine* promised in opposition to the *failing of wine, Chap.* 9. 2. 2. 9. *Sweet wine* opposite to *sowre drinke, Chap.* 4. 18. *Safe dwelling* in stead of *no dwelling*, *Chap.* 9. 3. *Branches growing* and spreading, instead of *branches consumed, Chap.* 11. 6. *Green trees* instead of *Dry springs*, *Chap.* 13. 15. And all these fruits *the fruits* as *of Lebanon*, which was of all other parts of that Country the most fertill Mountaine, full of various kindes of the most excellent Trees, Cedars, Cypresse, Olive, and divers others, affording rich gummes and balsomes: full also of all kinds of the most medicinall and aromatick herbs, sending forth a most fragrant odour, whereby all harmfull and venemous Creatures were driven from harboring there: And in the Vallies of that Mountaine were most rich grounds for Pasture, Corne, and Vineyards, as the Learned in their descriptions of the holy Land have observed.

Adricomius, in Neptalim. 64. *Brocard. Hieron. in loc.*

The

The Originall of all these blessings is the *heavenly dew* of Gods grace and favour (alluding to that abundance of dew which fell on that Mouniaine,) descending upon the Church, as upon a *garden* bringing forth *Lillies*, as upon a *Forrest*, strengthning the *Cedars*, as upon a *Vineyard*, spreading abroad the *branches*, as upon an *Olive yard*, making the trees thereof *green and fruitfull*, and as on a *rich field*, receiving the *Corne*. Here is spirituall *beautie*, the beautie of the *Lillie*, exceeding that of *Solomon* in all his glory; spirituall *stabilitie*, the rootes of the *Cedars*, and other goodly trees in that mountaine; spirituall *odors*, and spices of Lebanon; spirituall *fruitfulnesse* and that of all sorts and kinds for the comfort of life. The fruit of the field, *bread to strengthen*, the fruit of the Olive trees, *oyle to refresh*, the fruit of the Vineyard, *wine to make glad* the heart of man, *Psal.* 104. 15.

Wee esteeme him a very rich man, and most excellently accommodated, who hath *gardens* for pleasure, and *fields* for corne and pasture, and *woods* for fuell, for structure, for defence for beautie and delight: and *Vineyards* for wine and oyle, and all other conveniencies both for the necessities and delights of a plentifull life. Thus is the church here set forth unto us as such a wealthy man, furnished with the unsearchable riches of Christ, with all kinde of blessings both for sanctity and safety; as the Apostle praiseth God the father of our Lord Jesus Christ, who hath blessed us with *all spirituall blessings* in heavenly places in Christ

Θεμιστοκλῆς ὑπὸ Βασιλέως ἤλαθεν δωρεάν, καὶ λάμψαντον εἰς οἶνον, μαζήσαν δ' εἰς ἄρτον, μύντα δ' εἰς ὄψον, σῖτον τῷ καὶ παλαιστῇ καὶ ψιν εἰς τρωμῶν καὶ ἱμάτισμον. Athenaeus. lib. 1. cap. 23 Vid l. 4. ff. de Censibus.

viz. Election to eternall life, adoption to the condition of sonnes, and to a glorious inheritance, redemption from misery unto blessednesse, remission of sinnes, knowledge of his will, holinesse and unblameablenesse of life, and the seale of the Holy Spirit of Promise, as we find them particularly enumerated. *Ephe.* 1. 3, 13.

§. 2. The words thus opened, doe first afford us one *generall Observation*, in that God singleth out so many excellent good things by name in relation to that generall petition, *Doe us good*, That God many times answereth prayer abundantly beyond the petitions of his people. They prayed *at large* only for *good*, leaving it (as it becommeth us who know not alwayes what is good for our selves) to his holy will and wisedome in what *manner* and *measure* to doe good unto them: And he answers them *in particular* with all kinde of good things. As in the former petition they prayed in generall for the forgivenesse of sinne, and God in particular promiseth the healing of their Rebellions, which was the greatest of their sinnes. God many times answers the *prayers* of his people, as he did the *seed* of *Isaac*, *Gen.* 26.12. with an hundred fold encrease. As Gods word never returns empty unto him, so the prayers of his servants never return empty unto them; and usually the crop of prayer is greater then the seed out of which it grew, as the putting in of a little water into a Pumpe makes way to the drawing out of a great deale more. *Isaac* and *Rebecca* had lived twentie yeares together without any children, and he grew now in

in yeares, for he was forty yeares old before hee married; hereupon he solemnly prayes to God in behalfe of his Wife, because shee was barren, and God gave him more then it is probable hee expected, for hee gave him two *Sonnes* at a birth, *Gen.* 25. 21, 22. As the cloud which riseth out of the earth many times in thinne and insensible vapours, falleth downe in great and abundant showres: so our prayers which ascend weak and narrow, returne with a full and enlarged answer. God deales in this point with his children, as *Joseph* did with his brethren in Egypt; he did not only put corne into their Sacks, but returned the money which they brought to purchase it, *Gen.*42. 25. So he dealt with *Solomon*, he did not onely give him *wisdome* and gifts of government, which he asked, but further gave him both *riches and honour*, which he asked not, 1 *King.* 3. 13. The people of *Israel* when they were distressed by the *Ammonites*, besought the Lord for help; he turnes backe their prayers, and sends them to their Idols to help them; they humble themselves, and put away their Idols, and pray againe, and the highest pitch that their petitions mounted unto was, *Lord, Wee have sinned, doe unto us whatsoever seemeth good unto thee, onely deliver us we pray thee this day*, *Judg.* 10.15. and God did answer this prayer beyond the contents of it; hee did not onely deliver them from the Enemy, and so save them, but subdued the Enemy under them, and delivered him into their hands; he did not only give them the relief they desired, but a glorious victory beyond their

desires

desires, *Judg.* 11.22. God deales with his servants ar the Prophet did with the woman of *Shunem*, when he bid her ask what she needed, and tell him what she would have him doe for the kindnesse she had done to him, and she found not any thing to request at his hands, he sends for her again, and makes her a free promise of that which shee most wanted and desired, and tells her that God would give her a sonne, 2 *Kings* 4. 16. So many times God is pleased to give his servants such things as they forget to ask, or gives them the things which they aske, in a fuller measure then their owne desires durst to propose them. *David* in his troubles *asked life of God*, and would have esteemed it a great mercy onely to have beene delivered from the feare of his Enemies: and God doth not onely answer him according to the desire of his heart in that particular, and above it too, for he gave him *length of dayes for ever and ever*; but further setled the Crowne upon his head, and added *honour* and *majesty* unto his life, *Psal.* 21. 2,3,4,5.

§. 3. And the Reasons hereof are principally two.

1 We beg of God according to the sense and *knowledge* which we have of our *owne* wants, and according to the measure of that *Love* which we beare unto our selves. The greater our love is to our selves, the more active and importunate will our petitions be for such good things as we need: But God answers prayers according to *his knowledge* of us, and according to the *Love* which hee beareth unto us. Now God knowes what things we

we want much better then we doe our ſelves, and he loves our ſouls much better then we love them our ſelves, and therefore he gives us more and better things then our own prayers know how to ask of him. A little childe will beg none but trifles and meane things of his father, becauſe he hath not underſtanding to looke higher, or to value things that are more excellent; but his father knowing better what is good for him, beſtowes on him education, traines him unto learning and vertue, that he may be fit to manage and enjoy that inheritance which he provides for him: ſo, *we know not what to aske as we ought*, *Rom.* 8. 26. and when we do know, our ſpirits are much ſtraitned, we have but a *finite* & narrow *love* unto our ſelves. But *Gods knowledge* is *infinite*, and his *love* is *infinite*, and according unto theſe are the diſtributions of his mercy. Even the Apoſtle himſelfe when he was in affliction, and buffetted by the meſſenger of Satan, and vexed with a thorn in his fleſh, beſought the Lord for nothing but *that it might depart from him*; but God had a farre better anſwer in ſtore to the Apoſtles prayer, and purpoſed to do more for him then he deſired, namely to give him *a ſufficiency of grace* to ſupport him, and to *magnify his ſtrength in the infirmitie of his ſervant*, 2 Cor. 12.9. When the Prophet had encouraged men to *ſeek the Lord*, and to turne unto him, and that upon this aſſurance, that he will not only heare petitions for mercy and forgiveneſſe, but will *multiply to pardon*, that is, will pardon more ſinnes then we can confeſſe (for with him there is not

not only mercy, but *Plenteous redemption*, *Psal.* 130. 7.) he further strengthneth our faith and encourageth our obedience unto this duty, by the consideration of the *thoughts of God*, to wit, his thoughts of love, mercy, and peace towards us; *My thoughts are not your thoughts, neither are your wayes my wayes saith the Lord; for as the heavens are higher then the earth, so are my wayes higher then your wayes, and my thoughts then your thoughts.* *Esa.* 55. 7.8.9. He can pardon beyond our petitions, because his thoughts of mercy towards us are beyond our apprehensions. See the like place *Ier.* 29. 10,11,12.

§. 4. 2 God answers prayers not alwayes with respect to the narrow compasse of our weak desires, but with respect to his *owne honour*, and to the declaration of his own greatnesse: for he promiseth *to heare us that wee may glorifie him.* *Psalme* 50. 15. Therefore he is pleased to exceed our petitions, and to do for us abundantly above what we ask or think, that our hearts may be more abundantly enlarged, and our mouthes wide opened in rendring honour unto him. When *Perillus* a favorite of *Alexander*, begged of him a portion for his daughters, the King appointed that fifty Talents should be given unto him, & he answered that ten would be sufficient; the King replied that tenne were enough for *Perillus* to ask, but not enough for *Alexander* to grant: So God is pleased many times to give more then we ask, that we may look upon it not only as an Act of *mercy*, but as an act of *honour*; and to teach us in all our prayers to move God as well by his *glory* as by his *mercy*: So *Moses* did,

Περίλλου τίνος αἰτήσαντος πολλὰ δωρεὰς τοῖς θυγατρίοις, ἐκέλευσε πεντήκοντα τάλαντα λαβεῖν, αὐτὸς δὲ φήσαντος ἱκανὰ εἶναι δέκα. Σοὶ μὲν ἔφη λαβεῖν, ἐμοὶ δ' οὐχ ἱκανὰ δόναι. *Plutarch. Apophtheg.*

did, when he prayeth for pardon unto *Israel*, lest Gods *Name should be blasphemed*, Numb. 14. 15, 16, 17. So *Joshua* did when *Israel* turned their backs before their enemies, *what wilt thou do unto thy great Name?* Josh. 7. 9. So *Solomon* in his prayer at the dedication of the Temple, *Heare thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for, that all the people of the earth may know thy Name*, 1 Kings 8. 43. So *David* in his for *Israel*, and for the performance of Gods promise to the seed of *David*, *Do as thou hast said, let it even be established, that thy Name may bee magnified for ever.* 1 Chron. 17. 23, 24. So *Asa*, *O Lord thou art our God, let not man prevail against thee*, 2 Chron. 14. 11. So *Jehosaphat*, *Art not thou God in heaven? and rulest not thou over all the kingdoms of the Heathen? and in thine hand is there not power and might, so that none is able to withstand thee?* &c. 2 *Chron.* 20. 6. So *Hezekiah* when he spread the blasphemies of *Sennacherib* before the Lord, *O Lord our God, save us from his hand, that all the kingdomes of the earth may know that thou art the Lord, even thou onely:* Isa. 37. 20. So the Church of God in the time of distresse, *Help us O God of our salvation, for the glory of thy Name, and deliver and purge away our sinnes for thy Names sake; wherefore should the Heathen say, where is their God?* Psal. 79. 9, 10. As every creature of God was made for his glory, *Prov.* 16. 4. *Rom.* 11. 36. so every Attribute of God doth work and put forth it selfe for his glory. If he shew *mercy*, it is to shew the *riches of his glory*, *Rom.* 9. 23. *Eph.* 1. 11, 12. If he execute

justice, it is to make his *power known*, *Rom.* 9. 17. 22. 2 *Thes.* 1. 9. When he putteth forth his *power*, and doth terrible things, it is to make his *Name known*, *Isa.* 64. 1, 2, 3. If he engage his *truth*, and make his promises Yea and Amen, it is for his own glory, and that his *Name may be magnified in doing what he hath said*, 2 *Cor.* 1. 20. 2 *Sam.* 7. 25, 26. *Exod.* 3. 14, 15. *Exod.* 12. 41. *Josh.* 21. 45. Whensoever therefore we pray unto God, and therein implore his mercy on us, his justice on his enemies, his truth to be fulfilled, his power, wisedome, or any other Attribute to be manifested towards his people, the highest and most prevailing medium we can use, is the *glory* of his own *Name*: Gods *ultimate end* in working must needs be our *strongest argument* in praying, because therein it appears that we seek his interest in our petitions as well, and above our own.

Sect. 5. This serveth first to encourage us unto prayer, because God doth not onely hear and answer prayers, which is a sufficient motive unto his servants to call upon him, *O thou that hearest prayers, unto thee shall all flesh come*, *Psal.* 65. 2. 66. 20. 86. 5, 6, 7. 102. 17. but because he oftentimes exceedeth the modesty, the ignorance, the fearfulnesse of our Requests, by giving unto us more then wee ask. When poore men make requests unto us, we usually answer them as the *Eccho* doth the voyce, the answer cuts off halfe the petition. The Hypocrite in the Apostle (*Jam.* 2. 15, 16.) when he saw a brother or sister naked or destitute of daily food, would *bid him be warmed or filled*, but in the

mean

mean time *give him nothing* that was needfull; and so did rather mock then answer their requests. We shall seldom finde amongst men *Jaels* curtesie, *Judg.* 5.25. giving *milk* to those that ask *water*, except it be as hers was, δῶρον ἀδωρον, *munus cum damno*, an entangling benefit, the better to introduce a mischief: there are not many *Naamans* among us, that when you beg of them *one* Talent, will force you to take *two*, 2 *Kings* 5.23. But Gods answer to our prayers is like a multiplying glasse, which renders the request much greater in the *answer* then it was in the *prayer*. As when we cast a stone into the water, though it be but little in it selfe, yet the circles which come from it spread wider and wider till it fill the whole pond: so our petitions though very weak as they come from us, and craving but some one or other good thing, yet finding way to the fountain of life, and unsearchable treasure of mercy which is in Christ, are usually answered with many and more spreading benefits. The *Trumpet* exceedingly strengthneth the voyce which passeth through it; it goes in at a narrow passage, and the voyce is but a silent breath as it comes from the mouth; but it goes out wider, with a doubled and multiplyed vigour: So our prayers usually go up narrow to God, but they come down with enlarged answers from him againe; As the *root* is but of one colour, when the *flower* which groweth out of it is beautified with variety.

Seneca.

Spiritus noster clariorem sonum reddit cum illum Tuba; et longi canalis angustias tractum patentiore novissimè exitu effundit. Seneca Epist. 108.

Now this should be a great encouragement unto us to call upon God with sincerity of heart, be-

cause he multiplyeth to pardon, because *we know not the numbers* of his salvation, *Psal.* 71. 15. *we cannot count the summe* of his thoughts towards us, *Psal.* 139. 17, 18. If there were any man so wealthy, that it were all one with him to give pounds or pence, and who usually when he were asked silver, would give gold, every indigent and necessitous person would wait upon this mans mercy. Now, it is as easie with God to give Talents as farthings, as easie to over-answer prayers as to answer them at all. It is as easie to the Sunne to fill a vaste Palace as a little closet with light; as easie to the Sea to fill a channell as a bucket with water. *He can satisfie with goodnesse, and answer with wonderfull and terrible things*, Psal. 65. 4. 5. Oh who would not make requests unto such a God, whose usuall answer unto prayer is, *Be it unto thee as thou wilt*? Matth. 15. 28. Nay, who answers us *beyond our own wils and thoughts*, Ephes. 3. 20. and measureth forth mercy by the *greatnesse* of his own grace, and not the *narrownesse* of our *desires*. The * *shekell* belonging to the *sanctuary* was as many learned men think, in weight *double* to the *common shekell* which was used in civill matters: To note unto us, that as God expects from us double the care in things belonging unto him above what wee use in the things of the world, so he usually measureth back double unto us againe; *good measure, pressed down, shaken together, and running over into our bosomes.* When the man sick of the palsie was carried unto Christ to bee healed, Christ did beyond the expectation of those

* Hier. in Ezek. 49. Pagnin in Thesaur. Waserus de mensur. Heb. li. 1 ca. 1 Sect. 6. 7 Bez. in Matt. 17. 24. Iun. in Gen. 23. Masius in Iosh. 7. Ainsworth on Gen. 20 Serar in Iosh. 7. qu. 5.

those that brought him, for he not only cured him of his *disease*, but of his *sinne*, gave him not onely health of *body*, but peace of *conscience*; first, *Be of good chear, thy sinnes be forgiven thee*; and then, *Arise, take up thy bed, and go to thy house*: Matth. 9. 2.6. The Thief on the Crosse besought Christ to remember him, when he came into his kingdom, but Christ answers him farre beyond his petition, assuring him that the same very day he should be with him in Paradise, *Luk.23.42,43.* The poore man at the gate of the Temple beg'd for nothing of *Peter* and *John* but a small alms, but they gave him an answer to his request far more worth then any other alms could be, namely, such an alms as caused him to stand in need of alms no longer, restored him in the name of Christ unto sound strength, that he *walked, and leaped, and praised God:* Act.3.6. * In like manner doth God answer the prayers of his people, not alwayes it may be in the *kinde*, and to the expresse will of him that asketh, but for the *better*, and consequently more to his will then himself expressed.

Secondly, This should encourage us in prayer to begge for an answer, not according to the defect and narrownesse of our own lowe conceptions, but according to the fulnesse of Gods own abundant mercies. It would not please one of us if a beggar should ask of us gold, or jewels, silke, or dainties; wee would esteeme such a petitioner fuller of pride and impudence, then of want. But God delights to have his people begge *great things* of him, to implore the performance of *exceeding great*

* *Sinon secundum voluntatem, tamen ad utilitatem.* Πλεῖστα δ' ἂν λάτοι, εἰ μὴ λάτοι πυθοίμην. Acrotatus apud Plutarch. Laconic. Apophthog. *Sect. 6.*

great and precious promises, 2 *Pet.* 1. 4. to pray for a share in the *unsearchable riches of Christ*, to know things which passe knowledge, and to be *filled with the fulnesse of God*, *Ephes.* 3. 8, 18, 16. to ask *things which eye hath not seen, nor eare heard, nor hath entred into the heart of man to conceive*, 1 *Cor.* 2. 9. to ask not as *beggers* onely for an *Almes*, but as *children* for an *inheritance*, *Rom.* 8. 15, 17, 23. *Gal.* 4. 6, 7. not to ask some thing, or a few things, but in *every thing* to let our requests be made known unto God, *Phil.* 4. 6. because with Christ he giveth us *freely all things*, *Rom.* 8. 32. even *all things richly to enjoy*, 1 *Tim.* 6. 17. As *Alexander* the Great was well pleased with *Anaxarchus* the Philosopher when he desired an hundred talents of his Treasurer. He doth well, saith he, in asking it, and understands his friend aright, who hath one both able and willing to give him so great a gift. God allows his children a spirituall and heavenly ambition to *covet earnestly the best gifts*, 1 *Cor.* 12. 31. to aspire unto a kingdome, and accordingly to put up great and honourable requests unto him. To think what great things Christ hath purchased, what great things God hath promised and proposed to us, and to regulate our *prayers* more by the *merits* and riches of Christ, and by the greatnesse of Gods *mercies*, then by those apprehensions which we cannot but have of our own unworthinesse.

Plutarch.

Sect. 7.

Now next from the particulars of the Text, though many particular observations might be raised, yet I shall reduce them unto one generall,

rall, which may comprehend the particulars; namely, That whom God loves and pardons, upon them he powreth forth the benediction of his grace and spirit, as the *dew* of heaven to quicken them unto an holy and fruitfull conversation. The generall promises nakedly set down before, *I will heale*, *I will love*, are here further *amplified* by many excellent *metaphors*, and elegant figures, which are nine in number, multiplyed into so many particulars, partly because of the *difficulty* of the promise to be believed, which is therefore severally inculcated and represented: Partly because of the *dejectednesse* of the people under the variety of their former sufferings, who are therefore by *variety* of mercies to be raised up and revived; and partly to represent the *perfection* and compleatnesse of the blessings intended, which should be of all sorts, and to all purposes; and the *foundation* of all the rest is this, that God promiseth to be as the *dew unto Israel*: For *Ephraim* having been cursed with much drouth and barrennesse; now when God blesseth him again, he promiseth to be unto him as dew is to the weary and thirsty ground, which so refresheth it that the fruits thereof doe grow and flourish againe. Lillies, flowers, trees, vines, corne are very apt (especially in such hot Countreys as *Judea*) without much refrewing dew and showres from heaven, to dry up and wither away: so would *Ephraim* have been quite consumed by the heavie wrath of God, if he should not with the supplies of his grace and holy spirit, and with his heavenly refreshments and

and loving countenance revive them againe.

Dew in the *naturall* signification of it, importeth a comforting, refreshing, encouraging, and calling forth the fruits of the earth, as being of a gentle insinuating vertue, which leasurely soaketh into the ground; and in that sense is mentioned as a blessing, *Gen.* 28. 39. In the *mystical* and spirituall sense of it, it signifieth *Christ*, *Psal.* 72. 6. who by his holy *word* and heavenly *grace* dropping down and distilling upon the souls of men, *Deut.* 32. 2. *Job* 29. 22, 23. by his princely *favour* and loving countenance, which is as a cloud of the latter rain, *Prov.* 16. 15. 19, 12. by his heavenly *righteousnesse*, and most spirituall *efficacy*, *Isa.* 26. 19. 45. 8. doth so quicken, vegitate and revive the hearts of men, that they like *dew from the womb of the morning* are borne in great abundance unto him, as *multitudes* of men, and believers use to be expressed in the Scripture by *drops of dew*, *Psal.* 110. 3. *Mich.* 5. 7. In one word, That which *dew* is to the fields, gardens, vineyards, flowers, fruits of the earth, after an hot and a scorching day, That the favour, word, grace, loving countenance, & holy Spirit of Christ will be to the drooping and afflicted consciences of his people.

Chrysost in Psal. 51. 7.

From this metaphor then we learn,

1. That we are naturally, *dry*, *barren*, fruitlesse, and utterly unable to do any good, to bring forth any fruit unto God, like an heathy and parched land, subject to the scorching terrors of the wrath of God, and to his burning indignation. So Christ compares *Jerusalem* unto a dry withered tree,

tree, fitted unto judgement, *Luk.*23.31. And hee assureth us that *out of him we can do nothing*, *Iohn* 15.4.5. In us of our selves there dwelleth *no good thing*, *Rom.*7.18. we are not of our selves as of our selves *sufficient* unto any thing. 2 Cor. 3. 5. He is the *Sun* that healeth us, *Mal.*4.2 he the *rain* that disposeth us, *Psal.*72.6. he the *root* that deriveth life and nourishment upon us, *Revel.* 22.16. As naturall, so much more spirituall fruitfulnesse, hath its ultimate resolution into him, who alone is the *father of the raine*, and *begetteth the drops of dew*, *Hos.*2.21.22. *Iob.*38.28.

2. That the *grace* of God is like *dew* to the barren and parched hearts of men to make them fruitfull. And there are many things wherein the proportion and resemblance stands. §. 8.

First, None can give it but God, It comes from above, it is of a *celestiall originall*, the nativity thereof is from the *wombe of the morning*. Are there any amongst the vanities of the Gentiles that can cause raine, or can the heavens give showres? *Art not thou he O Lord our God? for thou hast made all these things*, *Ier.*14.22. And the like wee may say in a more strict and peculiar sense of *regeneration*, That it is a spirituall and *heavenly birth*; It is *not of blood, nor of the will of the flesh, nor of the will of man, but of God*. There is no concurrence or active assistance of the flesh, or of any naturall abilities unto a birth which is meerely spirituall, *Iob.* 1.13. *Iob.*3,5,6. *Iam.*1.17, 18. Therefore Christ was pleased to go up into heaven, before he shed forth his holy Spirit in

abundance on the Church, *Ioh.* 7.39. *Ioh.* 16.7. *Act.* 1.4,5. to teach us, first, that our conversion and sanctification comes from above,[a] by a *divine teaching*, by a spirituall conviction, by a *supernaturall* and omnipotent *traction*, by an *heavenly calling*, by the will of him who alone can give a will unto us. No voice can be heard by those that are dead, but *the voyce of the Sonne of man*, *Ioh.* 6.44.45. *Joh.*16.8,9,10,11. *Heb.* 3.1. *Iam.*1.18. *Phil* 2.13. *Ioh.*5.25. *Heb.*12.25. and withall to acquaint us whither the affections and conversations of men thus sanctified should tend, namely, unto heaven, as every thing works towards its originall, and every part inclines unto the whole, *Col.* 3.1, 2. *Phil.*3.20. With allusion unto this metaphor of *dew* or raine, the holy Spirit is said to be *powred* out upon the Churches, *Act.*2.17. *Tit.*3.6. and the *word of grace* is frequently compared unto *raine*. As it is the *seed*, by which we are enabled to bee fruitfull, *Math.* 13. 19. so it is the *raine* which softneth the heart, that it may be the better wrought upon by that seminall vertue, *Esay* 55. 10,11. *Heb.*6.7. whereas false teachers are called *clouds without water*, *Iud.v.*12. They have no fructifying vertue in them. None can give grace but God; It is *heavenly* in its *nature*, therefore it is so in its *originall*; It *stayes not for man*, *Mic.*5,7. It depends not on the wills, concurrencies, preparations, or dispositions which arise out of us,

[a] Ita docet ut quod quisq; didicerit, non tantum cognoscendo videat sed etiam volendo appetat, agendoque perficiat. *Aug. de Grat. Christi cap.* 14. Trahitur miris modis ut velit ab illo qui novit intus in ipsis hominum cordibus operari, non ut homines, quod fieri non potest, nolentes credant, sed ut volentes ex nolentibus fiant, *cont.* 2. *Epist. Pelag. lib* 1. *cap.* 19. Interna, occulta, mirabilis, ineffabilis potestas, *de grat. Christi. cap.* 24. Occultissima efficacissima potestas *cont.* 2. *Ep. Pelag. l.* 1 *c.* 10. omnipotentissima potestas, *de corrept. & grat. cap.* 14. Modo mirabili & ineffabili agens, *de predestinat. sanct. cap.* 20. idque indeclinabiliter atque insuperabiliter *de corrept. & grat. cap.* 12. Intus à patre audiunt atq; discunt, qui credunt *de predest. sanct. cap.* 8. vocatio Alta & secreta, *Epist* 107. *Bernard. Sermon. Parv. Serm.* 66.

but

but it wholy preventeth us; we are made *active* by it, but we are not [b] at all *antecedently active* in fitting or disposing our selves for it.

Secondly, It is the fruit of a [c] *serene*, cleare and quiet heaven; for dew never falleth either in scorching or in tempestuous weather as Philosophers have observed, In like manner, the grace, favour and blessings of God are the fruits of his reconciled affection towards us: Upon the wicked he raineth *storme and tempest*, he showreth down on them the fury of his wrath, and shewes himselfe dark, cloudy, gloomy, terrible unto them, *Psa.* 11. 6. *Psal.* 83. 15. *Iob.* 20. 23. *Nah.* 1. 3. 8. But unto those that feare his name he openeth a clear and a gracious countenance, and being reconciled unto them, sheddeth abroad his love into their hearts, and his peace into their consciences, like *Gedeons* dew on the fleece and on the ground, as a speciall evidence of his grace; and therefore the Psalmist compares the love and peace that is amongst brethren unto dew, *Psal.* 133. 3. which ever falleth from a calme, serene and quiet skie.

Thirdly, It is abundant and *innumerable*; who can number the drops of dew on the ground, or the *haires of little raine?* (for so they are called in the originall טעירים because of their smalnesse and number, *Deut.* 32. 2.) so *Hushai* expresseth the multitudes of all *Israel*, 2 *Sam.* 17. 12. we will light upon him as *the dew falleth upon the ground*; And the multitudes of beleevers are said to be born unto Christ by his sending forth the rod of his strength, *as dew from the wombe of the*

[b] Pedissequa non prævia voluntas, *Aug. Epist.* 106. gratiâ dei præveni dicimus hominum voluntates, *Epi.* 107. ut velimus sine nobis operatur cum autem volumus, nobiscum cooperatur. *Aug. de grat. & lib. arbitr. cap.* 17.

[c] *Aristot Meteorolog. lib.* 1. *cap.* 10. *Plin. lib.* 2. *cap.* 60. *l.* 18. *cap.* 29.

§. 9.

morning Psal. 110.3. as we finde Historically verified, Act.2.41. Act.5.14.16. Act.6.7. Act.9. 31, 42. Act.19.20. Such is the grace and favour of God unto his people after their conversion; unsearchable, it cannot be comprehended, or measured, nor brought under any *number* or account, Psal.71. 15. Psal. 139. 17.18. Christ is compared unto *Manna*, hee was the bread that came down from heaven, Ioh.6. 50,51. and *Manna* came in mighty *abundance*, so that there was enough for every one to gather, Exod.16.16. It had *dew under* it, and *dew over* it, as we may conjecture by comparing Exod. 16. 14. with Num. 11.9. whereunto the holy Ghost seemeth to allude when he speaks of the *hidden Manna*, Rev.2.17. (though that may likewise referre unto the *pot of Manna* which was kept in the *Tabernacle*, Exod. 16 32,33. Heb. 9.4. As our life is said to be *hid with Christ*, now hee is in *Heaven*, Col. 3. 3.) By this dew coming along with Manna is intimated, That the mercies of God in Christ, his *daily mercies*, (which are said with allusion, I suppose, unto this Manna, to be renewed *every morning*, Lam. 3.23.) and his *hidden mercies*, to wit, the inward comforts of his grace and spirit, are all *Innumerable* and past finding out. We may say of his *mercies*, as the Psalmist of his *Commandements*, I have found an end of all perfection, but these are *exceeding broad*, more then eye hath seen, or ear heard, or the heart it self is able to comprehend, 1 Cor.2 9

Lud. Capel. Spicileg pag.132. 133.

Fourthly, It is silent, slow, *insensible*, while it is falling you cannot say, here it is: it deceives the eye

eye, and is too subtle for that to see it: it deceives the eare, and is too silent for that to heare it: it deceives the face, and is too thin and spirituall for that to feel it. You see it when it is come, but you cannot observe how it comes. In this manner was God pleased to fill the world with the knowledge of his Gospell, and with the grace of his Spirit, by quiet, small, contemptible, and as it were, by insensible meanes: *The kingdome of God came not with Observation*, *Luk.* 17. 20. 21. that is, with any visible notable splendor, or *externall pompe* (as the Iewes expected the *Messiah* to come) but it came with *spirituall efficacy*, and with internall power upon the consciences of men, and spread it selfover the world by the Ministry of a very few despised instruments; with respect unto which manner of working the spirit is compared unto *winde*, which we heare and feel, but *know not whence it comes, nor whither it goes* *John* 3.8. The operations of grace are secret, and silent upon the conscience; you shall finde mighty changes wrought, and shall not tell how they were wrought. The same man coming into the Church, one houre, a swine, a dogge, a lion, and going out the next houre in all visible respects the same, but invisibly changed into a Lamb.

Fifthly, It is of a *soft* and *benigne* nature, which gently insinuateth and worketh it selfe into the ground, and by degrees moisteneth and mollifieth it, that it may be fitted unto the seed which is cast into it. In like manner the spirit, the grace, the word of God is of a *searching*, insinuating,

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softning qualitie; it sinks into the heart, and works it selfe into the *conscience* and from thence makes way for it selfe into the *whole man*, minde, thoughts, affections, words, actions, fitting them all unto the holy seed that is put into them: as the earth being softned and mingled with the dew, is the more easily drawn up into those varieties of herbs and fruites that are fed by it.

Sixthly, It is of a vegerating and quickning nature, it causeth things to grow and revive againe; therefore the Prophet cals it the *dew of herbs*, *Esay*.26.19. which are thereby refreshed, and recover life and beauty; even so the word and spirit of grace distilling upon the soule, *as small raine upon tender herbs, and as showres on the grasse*, cause it to live the life of God; and to bring forth the fruits of holinesse and obedience, *Esay* 55. 10, 11. Those parts of the world which are under either perpetuall frosts, or perpetuall scorchings, are barren and fruitlesse, the earth being closed up, and the sap thereof dried away by such distempers. Such is the condition of a soule under wrath, that hath no apprehensions of God but in *frost or fire*; for who can stand *before his cold?* *Psal*.147.17. Who can dwell with *everlasting burnings? Esay* 33.14. *Feare* contracteth and bindeth up the powers of the soule; it is the greatest indisposer of all other unto regular action. But when the soule can apprehend God as *love*, finde healing in his wings, and reviving in his ordnances, this *love* is of an opening and expansive quality, calling forth the heart unto duty, *love within*

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as it were hastening to meet and close with *love without*, the love of *obedience* in us, with the love of favour and *grace* in God. I shut and barre my doore against an Enemy whom I feare, and look upon as armed to hurt me; but I open wide my doores, my bosome, unto a friend whom I love, and look upon as furnished with counsell, and comfort. & benefits to revive me. There is a kind of *mutuall love* between *dew and the earth*; dew loves the earth with a love of *beneficence*, doing it good, and earth loves dew with a love of *concupiscence*, earnestly desiring it, and opening unto it. Such is the love between Christ and the soule when hee appeares as dew unto it. He visites the soule with a *love of mercy*, reviving it, and the soule puts forth it selfe towards him in a *love of duty* earnestly coveting as well to *serve* as to *enjoy* him.

Lastly, it is of a *refreshing* and comforting nature, *tempering* the heat of those hotter Countries, and so causing the face of things to flourish with beauty and delight. So God promiseth to be unto his people in their troubles *as a cloud of dew in the heat of harvest*, *Esay* 18.4. The spirituall joy and heavenly comfort which the peace and grace of God ministreth to the consciences of believers, *Rom.* 15.13, 5.1. *Phil.* 4.4. 1 *Pet.*1.8. is said to make *the bones flourrish like an herb*, *Esay* 66.14. (As on the other side a broken spirit is said to *dry up the bones*, *Prov.*17.22.) Their soule saith the Prophet, shall be *as a watered garden, they shall sorrow no more; I will turne their mourning into joy and will comfort them*, *Ier.*31.12,13.

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By all which we ſhould learne, firſt, as to bee ſenſible of our *owne* perſonall and ſpirituall drineſſe, barrenneſſe, emptineſſe of fruit and peace, hard hearts, withered conſciences, guilty ſpirits, under our own particular ſinnes: So in regard of the *whole land* to take notice of that tempeſt of wrath, which like an *Eaſt winde* out of the wilderneſſe *dryeth up our ſprings, and ſpoileth our treaſures*, as the Prophet complaines, *Hoſ.* 13.15.16. and to be humbled into penitent reſolutions, as the Church here is. If God who was wont to be as *dew* to our Nation, who made it heretofore like a *Paradiſe*, and a *watered garden*, be now as a *Tempeſt*, as a *conſuming fire* unto it, turning things upſide down, burning up the Inhabitants of the Earth, cauſing *our land to mourn, and our joy to wither*, (as the Prophet ſpeaks, *Ioel* 1.12.) this is an evident ſign, that the *Earth is defiled under the inhabitants thereof*, *Iſa.* 24.4, 5. Therefore as our ſinnes have turned our *dew* into blood, ſo our repentance muſt turn our *blood* into dew againe. If ever we look to have a *happy peace*, we muſt make it with *God*: Men can give peace onely to our *bodies*, our fields, our houſes, our purſes, (nor that neither without his over-ruling power and providence, who alone mannageth all the counſels and reſolutions of men) but hee alone can give peace to our *conſciences* by the aſſurance of his love, *which is better then life*. And if there ſhould be peace in a Nation, made up onely by humane prudence and correſpondencies, without publike repentance, and through-Reformation in Church,

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in State, in Families, in Persons, in judgement, in manners; it would be but like those short *interims* between the *Egyptian* plagues, *Exod.* 8.15. 9.34. A *respiting* only, not a removing of our affliction; like the *shining* of the Sunne on *Sodom* before the *fire and brimstone* fell upon it, *Gen.* 19. 23,24. Wee all cry and call for *Peace*, and while any thing is left would gladly pay dear, very dear to recover it againe. But there is no sure and lasting purchase of it, but by unfained *Repentance* and turning unto God; this is able to give peace in the midst of warre. In the midst of storme and tempest Christ is sufficient security to the tossed ship, *Matth.* 8. 24, 27. *This man is the peace even when the Assyrian is in the Land, Mic.* 5.5. Whereas impenitency, even when we have recovered an outward peace, leaves us still in the midst of most potent Enemies, God, Christ, Angels, Scripture, Creatures, Conscience, Sinnes, Curses, all our Enemies. The Apostle tels us that *Lusts warre against the soule*, 1 *Pet.* 2. 11. There is a strong emphasis in the word, *soule*, which is more worth then all the world; nothing to bee taken *in exchange* for it, *Matth.* 16. 26. So long as we have our lusts unconquered, we are under the woful lest warre in the world, which doth not spoyle us of our blood, our money, our corne, our cattell, our house, our children, but of the salvation of Immortall soules. Time will repaire the ruines of other warres, but eternity it self will not deliver that poor soule which is lost, and fallen in the Warres of lust.

Therefore if you would have *peace* as a *mercy*, get it from *God*, let it be a *dew from Heaven* upon your conversion unto him. A *Kings favour* is said to be as *dew on the grasse*, *Prov.* 9. 12. and as a *cloud of the latter raine*, *Prov.*16.15. And it would with all joyfulnesse be so apprehended, if by that meanes the blessing of peace were bestowed upon these distressed Kingdomes. How much more comfortable would it be to have it as a *gift from God* unto a repenting Nation? For God can give *peace in anger*, as well as he doth warre. A ship at Sea may be distressed by a *calme*, as well as broken by a *tempest*. The cattell which we meane to kill, we doe first preferre unto some fat pasture: And sometimes God gives over punishing, not in mercy but in fury; leaving men to goe on quietly in their owne hearts lusts, that they who are *filthy* may be *filthy still*, *Psal.* 81.12. *Hos.*4.14.17. *Esay* 1. 5. *Ezek.*24.13. God was exceeding angry with *Israel* when hee gave them their *hearts desire*, and sent them *Quailes*, *Num.*11.32.33. Many men get their wills from Gods *anger* by murmuring, as others doe theirs from his *mercy* by prayer; but then there comes a curse along with it. Now therefore when our own sword doth devour us, when our Land is *through the wrath of the Lord of hosts so darkened*; that the people thereof are *as fuell of the fire: no man sparing his brother, every man eating the flesh of his owne arme* (it is the *sad character* which the Prophet gives of a *Civill warre*, *Esay* 9.19,20.) Let us take heed of Gods complaint, *In vaine have I smitten your Children, they receive*

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no correction, *Jer.* 2.30. Let us make it our busi-nesse to recover God. It is he that *causeth Warres to cease in the earth*, *Psal.* 46.10. And it is he *who powreth out upon men the strength of battell, and giveth them over to the spoylers*, *Esay* 42.24 25. A sinfull Nation gaines nothing by any humane Treaties, policies, counsels, contributions, till by repentance they secure their interest in God, and make him on their side. God being prevailed with by *Moses* in behalfe of *Israel* after the horrible provocation of the Golden Calfe, sends a message to them, *I will send an Angell before thee and will drive out the Canaanite*, And presently it followes, *when the people heard these evill tidings they mourned*, *Exod.* 33.2,3,4. What were these evill tidings, To have an Angel to protect and lead them? to have their enemies vanquished? to have possession of a land flowing with milk and honey? was there any thing lamentable in all this? yes. To have all this and much more, and not to have God and his presence, was heavy tidings unto Gods people. And therefore *Moses* never gave God over till he promised them his own presence again, with which he chose rather to stay in a wildernesse, then without it to goe into the land of *Canaan*. *If thy presence goe not along, carry us not up hence*, *Exod.* 33.13,14, 15.

Sect. 11.

Secondly, we should from hence learne, whatever our spirituall wants are, to looke up to *heaven* for a supply of them. Neither gardens, nor woods, nor vineyards, nor fieldes, nor flowers, nor trees, nor corne, nor spices will flourish or revive with-

out the Dew and concurrence of heavenly grace. Christ alone is all in all unto his Church; though the *instruments* be *earthly*, yet the vertue which gives *successe* unto them, comes *from heaven*.

1. The *beauty of the Lillies*, or as the Prophet *David* cals it, the *beauty of holinesse* ariseth from the *Dew of the morning*, *Psal.* 110. 3. He is the ornament, the attire, the comelinesse of his Spouse. For his people to forget him, is for a mayd to forget her *ornaments*, or a spouse her *attire*, *Jer.* 2. 32. The perfect beauty of the Church, is that comelinesse of his which he communicates unto her, *Ezek.* 16. 14. Of our selves we are *wretched*, *miserable*, *poore*, *naked*; our gold, our riches, our white rayment, we must *buy of him*, *Revel.* 3. 18. He is the *Lord our righteousnesse*, whom therefore we are said to *put on*, *Rom.* 13. 14. He hath made us Kings and Priests unto our God, *Rev.* 5. 10. and being such, he hath provided *beautifull Robes* for us, as once he appointed for the Priests, *Exod.* 28. 2. *Revel.* 4. 4. 6. 11. 7. 9. This *spirituall beauty* of holinesse in Christs Church, is sometimes compared to the *marriage ornaments of a Queen*, *Psal.* 45 14. *Revel.* 18. 7, 8. 21. 2. Sometimes to the *choyce flowers of a garden*, Roses and Lillies, *Cant.* 2. 1. 2. Sometimes to a most glorious and goodly Structure, *Rev.* 21. 11, 23. Sometimes to the shining forth of the Moone, and the brightnesse of the Sunne, *Cant.* 6. 10. *Revel.* 12. 1. All the united excellences of the creatures are too low to adumbrate and figure the glories of the Church.

Vide Gul. Stuc Convival. lib. 2 cap. 26.

Et quæ divisa beatos. Efficiunt, collecta tenet, Clau.

2. The root and *stability* of the Church is in and from

from him; he is the *root of David*, *Revel.* 5. 5. Except he dwell in us, we cannot be rooted nor grounded, *Eph.* 3. 17. All our strength and sufficiency is from him, *Phil.* 4. 13. *Eph.* 6. 10. 1. *Pet.* 5. 10. The graft is supported by another root, and not by its owne. This is the reason of the stability of the Church, because it is *founded upon a Rock*, *Matth.* 16. 18. not upon *Peter*, but upon *him whom Peter confessed*; upon the Apostles onely *Doctrinally*, but upon Christ *personally*, as the *chiefe corner stone, elect and precious*, in whom whosoever beleeveth shall not be confounded, or by failing in his confidence, be any wayes disapointed and put to shame, *Eph.* 2. 20, 21. 1 *Pet.* 2. 6. This is the difference between [b] the *righteousnesse of Creation* and the *righteousnesse of Redemtpion*; the state of the world in *Adam*, and the state of the Church in Christ. *Adam* had his righteousnesse in his own keeping, and therefore when the power of hell set upon him, he fell from his stedfastnesse; there was no promise given unto him that the gates of Hell should not prevaile against him, being of

a Ἀσφαλὴς ὁμολογία τῶν ἐμπιστευσθέντων ὁ Πέτρος καὶ παρ' αὐτοῦ ὡς κρηπῖδα καὶ βάθρον ἀπέθετο τὸν ἐπὶ τῷ ἐπιγνῶσι ἐκκλησίαν ὁ κύριος καὶ ἀποδόμησε. *Isid. Pelusiot. lib.* 1. *Epist* 235.

Vt ædificetur Ecclesia super Petram quin sanctus est Petra Paulum audi dicentem, Petra autem erat Christus, Aug. in Psal. 60.

Super hanc Petram quam confessus es, super hanc Petram quam cognovisti dicens, Tu es Christus Filius Dei vivi, ædificabo Ecclesiam meam. De verbis Dom. Serm. 13 *Quid est super hanc Petram? Super hanc fidem. Super id quod dictum est, Tu es Christus filius Dei.* Tract. 10. in Epist. 1. Ioann. *Felix fidei petra, Petri ore confessa tu es Christus filius Dei.* Hilar. de Trin. l. 6. 2. *Super hanc confessionis Petram Ecclesia ædificatio est.* lib. 6 Ἐπὶ ταύτῃ τῇ πέτρᾳ πιστεύσει τῆς ὁμολογίας. *Chrysost. in loc. vid. Reynold.* Conferrence with *Hart.* cap. 2 divis. 1. Caulaub. exercitat. ad Annal Eccles. 15. c. 12. & 13. Sixt. Senen. l. 6. Annot. 68 69. b *Istam gratiam non habuit homo primus qua vellet nunquam esse malus; sed tant habuit in qua si permanere vellet nunquam malus esset. Sed destruit, & destitutus est. Hac prima est gratia quæ data est primo Adam. Sed hæc potentior est in secundo Adam. Prima sic, ut habuit Homo justitiam si vellet. Secunda sic etiam ut velit, & tantum velit tantumque amore diligat, ut carni voluntatem contraria concupiscentem voluntate spiritus vincat, &c.* Aug. de corrept. & grat. cap. 11. & 12.

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an *earthly constitution* he had corruptibility, mutability, infirmity belonging unto him out of the principles of his being. But Christ the second *Adam* is the *Lord from Heaven*, over whom death hath no claime, nor power; and the righteousnesse and stability of the Church is founded and hath its originall in him. The powers of darknesse must be able to evacuate the vertue of his *Sacrifice*, to stop Gods eares unto his *intercession*, to repell and keep back the supplies and influences of his *spirit*, to keep or recover profession against his *ejectment*; in one word to kill him againe, and to thrust him away from the right hand of the Majesty on high, before ever they can blow downe or overturne his Church. As *Plato* compared a man, so may wee the Church, unto a tree inverted, with the root above and the branches below. And the root of this tree doth not only serve to give life to the branches while they abide in it, but to hold them fast that none can be able to cut them off, *Iob.* 19.28,29.

Sect. 12. 2, The growth and spreading abroad the branches of the Church, is from him whose name is the *branch*, *Esay* 11.1. *Zach.* 3.8. Unto him are all *the ends of the Earth* given for a possession, and *all the Kingdomes of the world* are to be the Lords, and his Christs. In regard of his *first dispensation* towards *Israel*, God is first born, so the Land of *Canaan* is peculiarly called *Immanuels Land*, *Esay* 8.8. But in regard of his *latter dispensation*, when he sent the *rod of his strength out of Sion*, and went forth *Conquering and to conquer*, and gave com-

commission to preach the Gospell unto *every creature*; So the *whole world* is now under the Gospell become *Immanuels Land*, and he is *King of all the Earth*, *Psal.*47.7. *King of Kings* and Lord of Lords, *Rev.* 19.16. Gentiles come in to the light of his Church, and Kings to the brightnesse of her rising, and *the Nation and Kingdome that will not serve her shall perish, &c. Esay* 60.3.12. Now every Countrey is *Canaan*, and every Christian Church the *Israel of God*, and every regenerate person *borne in Sion*, and every spirituall worshipper the *Circumcision*; now Christ is crucified in *Galatia*, and a Passeover eaten in *Corinth*, and *Manna* fed on in *Pergamus*, and an Altar set up in *Egypt*, and Gentiles Sacrificed, and *stones made children* unto *Abraham*, and Temples unto God, See *Iob.* 4.21. *Mal.* 1.11. *Zeph.* 2.11. *Gal.*6.16. *Esay* 44.5. *Esay* 14.1. *Zach.*8.23. *Rom.* 2.29. *Psal.*87.4,5. *Phil.*3.3. *Col.* 2.11. *Gal.*3.1. 1 *Cor.* 5.7,8. *Revel.*2.17. *Esay* 19.19, 21.23. *Rom.*15.16. *Luk.* 3.8. *Eph* 2.11. In Christs *former dispensation* the *Church* was only *Nationall*, amongst the *Iewes*, but in his latter *dispensation*, it is *Oecumenicall*, and universall, over all the world; a spreading tree, under the shadow of the branches whereof shall dwell the *foule of every wing*, *Ezek.* 17.23.

4. The *Graces* of the holy spirit wherewith the Church is annoynted, are * from him. He is the *Olive tree* which empticth the *golden oyle* out of himselfe, *Zach.* 4.12. Of *his fulnesse* we all receive *grace for grace*, *Iob.* 1.16. with the same *spirit*

* *Origo sentiendi & sumendi mare, virtutum & scientiarum Christus. Si quis cupit legere, si quis nitet Eloquio, si quis moribus placet, inde est*, Bernard. in Cant. Serm. 13

spirit are we anoynted, animated by the same *life*, regenerated to the same *nature*, renewed unto the same *image*, reserved unto the same *inheritance*, dignified in some respect with the same *Offices*, made *Priests* to offer spirituall Sacrifices, and *Kings* to subdue spirituall enemies, and *Prophets* to receive teaching from God and to have a duplicate of his law written in our hearts, 2 *Cor.* 1. 21. *Joh.* 14. 19. 1 *Cor.* 15. 48. 49. *Rom.* 8. 17. 1 *Pet.* 2 5. *Revel.* 1. 6. *Joh.* 6. 45. *Jer.* 31. 33.

5. The sweet *perfume* and *scent* or *smell* of *Lebanon*, which ariseth out of holy duties, the grace which droppeth from the lips of his people, the spirituall *incense* which ariseth out of their prayers, the *sweet savour* of the Gospell which spreadeth it selfe abroad in the ministry of his word, and in the lives of his servants. they have all their original in him, and from his heavenly dew. Of our selves, without him, as we are altogether *stinking* and unclean, *Psal.* 14. 3. *Prov.* 12. 5. so we defile every holy thing which we meddle with, *Hag.* 2. 13. 14. *Prov.* 28. 9. *Esay* 1. 11. 15. insomuch that God is said, as it were, to stop his nose that he may *not smell them*, *Amos* 5. 21. they are all of them as they come from us, *gall and wormwood*, and *bitter clusters*, *Deut.* 29. 18. 32. 32. But when the spirit of Christ blowerth upon us, and his grace is poured into our hearts and lips, then the *spices* flow out, *Cant.* 4. 16. Then prayer goes up like *incense* and *sweet odours*, *Revel.* 5. 8. then instead of corrupt, rotten, contagious communication, our discourses tend to edifying, and minister grace

Τῶν προσαρτόντων ποιηρία, τὸ θυμίαμα εἰς βδέλυγμα ἀποφαίνει παρεσκεύασε, *Chrysost Serm.* 27 *in Gen. sub. Lud. Capell. Spicileg. pag.* 97, 98. *Weemse exercit. circum. lib.* 1. *p.* 62, 63.

grace to the hearers, *Eph.*4.29. then the *Savour of the knowledge of Christ*, manifested it selfe in the mouthes and lives of his servants in every place where they come, 2*Cor.*12.4.

§. 14.

6. The shadow and *refreshment*, the *refuge* and shelter of the Church against storme and tempest, against raine and heat, against all trouble and persecution, is from him alone. He is the onely *defence and covering* that is over the *Assemblies and glory of Sion*, *Esay*.4.5. The name of the Lord is a *strong Tower*, unto which the righteous flye and are safe, *Prov.*18.10. So the Lord promiseth when his people should be exiles from his Temple, and scattered out of their own land, that hee would himselfe bee a *little Sanctuary* unto them in the Countreys where they should come, *Ezek.* 11.16. He is a *dwelling place* unto his Church in all conditions, *Psal.* 90.1. 91.1,2, a *strength to the needy*, a *refuge* from the *storme*, a *shaddow* from the *heat*, an *hiding place* from the *winde*, a *covert* from the *Tempest*, a *Chamber* wherein to retire when indignation is kindled, *Esay* 25.4. 26.20. 32.2. Every *History* of Gods power, every *Promise* of his love, every Observation and *experience* of his providence, every *comfort* in his word, the knowledge which we have of his name *by faith*, and the knowledge which we have of it *by experience*, are so many arguments to trust in him, and so many hiding places to flie unto him, against any trouble. *When time I am affraid I will trust in thee*, Psa.56.3. *Why art thou cast down O my soule? still trust in God*, Psal. 42.5,11. *He hath de-*

*De Domo sua nemo extrahi debat aut in jus vocari, quia domus tutissimum cuique Refugium atque receptaculum. De in jus vocando. P. leg.*18.&.21.

livered, he doth *deliver*, he *will deliver*, 2 *Cor.* 1.10. Many times the children of God are reduced to such extremities, that they have nothing to encourage themselves withall but their *interest in him*; nothing to flye unto for hope but his *Great name* made known unto them by *faith* in his promises, and by *experience* of his goodnesse, power and providence. This was *Davids* case at *Ziklag*, 1 *Sam.*30.6. and *Israels* at the red Sea, *Exod.*14. 10,13. and *Ionahs* in the belly of the fish, *Ion.*2. 4,7. and *Pauls* in the shipwrack, *Acts* 27.20,25. God is never so much glorified by the *faith* of his servants, as when they can hold up their trust in him against *sight*, and *sence*; and when *reason* saith thou art undone, for all help failes thee, can answer in *faith*, I am *not* undone, for he said, *I will never faile thee nor forsake thee.*

7. The power which the Church hath to *rise up* above her pressures, to outgrow her troubles, to *revive* after lopping, and harrowing, to make use of [a] affliction as a meanes to flourish againe, all this is from him. That in trouble we are not overwhelmed, but can say with the Apostle, *as* [b] *dying, and behold we live; as chastened, and not killed; as sorrowfull, yet alwayes rejoycing; as poore, yet making many rich; as having nothing, and yet possessing all*

a *Medicamenta quædam prius affligunt ut sanent, & ipsa collyria nisi sensum videndi prius claudant, prodesse non possunt*, Aug. qu. in Matth. qu.14. *Quo tetveri deberet, illo ipso vetreatur —— contumeliam tenet curationis pignus, &c. Scult.cap.42. Observat.in Matth.de muliere Syrophœnissa.* Plures efficimur quoties metimur, Tertul.Apol.cap.ult. b ἐλήρει καὶ πολλῶν σλωκόντων αἰχμάλωτοι καὶ τῶν βασιλικῶν ἰχνηλατηθέντες, ἀπολόντες παῤῥίδα καὶ πίστιν μὴ ἀπολόντες γυμνοὶ. καὶ ἐνδυμάμενοι, πλουτοῦντες καὶ ἐνδεεῖς, καὶ ἐλευθέρων ἀμείνονες, &c. Chrys.*de Tribus puteis*, Ser.2.in Psal.50.

things

things, like the corne wich dies and is quickned againe, like the vine that is lopped and spreads againe, all this is from him who is the Resurrection and the life, *Ioh.*11.25. who was that grain of wheat which dying, and being cast into the ground, did bring forth much fruit, *Ioh.*12.24. the branch which grew out of the rootes of *Iesse*, when that goodly family was sunk so low as from *David* the King, unto *Ioseph* the Carpenter.

Lastly, as God is the Author of all these blessings unto his people, so when he bestowes them he doth it *in perfection*; the fruits which this dew produceth, are the fruits of *Lebanon*, the choycest and most excellent of any another. If hee plant a Vineyard, it shall be in a *very fruitfull hill*, and with the *choycest plants*, *Esay* 5.1,2. *a noble Vine*, *a right seed*, *Ier.*2.21. When in any kinde of straights wee haue recourse to the Creature for supply, either wee find it like our Saviours *figg-tree*, without fruit, or like our Prophets *vine*, as good as empty, the fruits thereof not worth the gathering, *Hos.*10.1. *Grapes of gall and bitter clusters*; full of vanity, windinesse, vexation, disappointment; friends faile either in their *love*, or in their *power*; people cry *Hosanna* to day and *Crucifige* to morrow. Men of *low degree* are *vanity*, and men of *high degree a lie*. Counsels clash, or are puzzled with intricacies, and unhappy obstacles, like the wheels in *Ezekiels* Vision, that seeme hampered in one another. Armies like *Ruben*, unstable as waters, that flow now, and § 14.

anon ebbe, and sinke away again. Treasures like the Mountaines out of which they were first digged, barren, and fruitlesse, better fuell to feed our *sinnes*, then water to quench our *flames*; matter of *prey* to the wicked, more then of *help* to the miserable. In one word, take any creature-helps in the world, and there will bee something, nay very much of defect in them. All *being*, but by Gods, is *mixed* with *not-being*; and as every man, so every creature else which is nothing but creature, is a *Lier*, like Iobs *brook*, or friends which he compareth thereunto, that vanisheth into nothing when there is most need of it, *Iob.6.17,21.* A *Lier*, either by way of *perfidiousnesse*, which promiseth and then deceives; or by way of *impotency*, which undertaketh and then miscarries. But when ever God promiseth and undertaketh to blesse any man or any people, he carrieth on his work to perfection; his blessings are all milk and honey, dew and fatnesse, wine and oyle, the fruits of *Lebanon*, full of sweetnesse and maturity: *He perfits that which he begins* concerning his servants, *Psal.*138.8. *Phil.*1.6. There doth *not one thing faile* of all the good he speakes concerning his people, *they all come to passe and not one faileth*, *Iosh.*23.14. The riches which are gotten by humane lusts and sinfull resolutions, doe come along with many and piercing sorrowes, 1 *Tim.6.*10. but when God blesseth a man with riches, he takes away all the sorrow from it, *Prov.*10.22 The *gifts* of God are all of them like his *works*, *very good*, *Gen.*1.31. and bring after a *Sabbath*, a rest, and peace into the soule with them.

Thirdly,

§. 15.

Thirdly, We should from hence learne to shew forth the fruits of this *heavenly dew*, in those severall expressions which the Prophet her useth, drawn from the consideration of a *garden*, *forrest*, *fruitfull field*, heavenly Paradise, which is a similitude frequently used by the holy spirit, to note the beauty, sweetnesse, fruit, comfort, shelter, protection, which the Church of Christ affordeth to the members of it, *Esay* 35.1, 2. 58, 11. *Cant.* 4.12,6.16,2. as on the other side the wicked are compared unto a *dry desert*, and *barren wildernesse*, *Esay* 35.6,7. 41.18. *Ier.*17.6. For these things as they are *promises* in regard of *God*, and so matter of *comfort*; so are they *duties* in regard of *us*, and so matter of *obedience*.

First, He *promiseth*, that his people shall *grow as the Lillie*, which is the most *beautifull* of all flowers, *Mat.*6.28,29. That they shall be *gloriously cloathed* like a Kings daughter, with the *garments of praise*, and the spirt of holinesse, *Esay* 62.3. set forth by various metaphors of *broidred work*, and *fine linnen*, and *silk*, and *ornaments*, and *bracelets*, and *chaines*, and *jewels*, and *crownes*, *Ezek.*16.8,13.

Tantum est floris Lilii dignitas ut Homerus omnes flores vocaverit λίριον. Iul. Pollux. vid. Plin. lib.21. chap.1.

And as it is his *promise*, so it ought to be our *duty* and endeavour to *adorn* the Gospel of Christ, to be in his garden as a *Lilly*, and not as a *Nettle* or brambles; to walk as *becometh* godlinesse; to let our light *shine* before men, that they may be wonne to admire the *amiablenesse* of the Lords Tabernacle, and glorifie God in the houre of their visitation; to be as *lights* in the midst of a crooked generation, *Phil.* 2. 15. or as *Lillies amongst briars*,

briars; *Cant.* 2. 2. to make it appeare that spiritnall wisedome causeth *the face to shine*, *Eccles.* 8. 1. That *holinesse* is indeed a most *beautifull* thing, which commendeth us to the eyes of God and Angels; a *robe* worne by Christ the King of Saints, and by which we are made like unto him who is the *fairest of ten thousand and altogether lovely*; wee should take heed of any thing whereby our holy profession may bee blemished, and the name of God defiled by our meanes: of such *Levity*, as is inconsistent with the *Majesty* of holinesse; of such *morosity* as is inconsistent with the *meeknesse* of holinesse; of such *drooping* as is inconsistent with the *joy* of holinesse; of such *stiffenesse* and *sowrenesse* as is inconsistent with the *lenity* of holinesse. In one word, we should labour by the innocency, purity, elegancy, fragrancy, fruitfulnesse; by the winning ingenuity, the milde and humble condescension, the prudent insinuation, the meek, quiet and gracefull managaing of an holy life, to *shew forth the praises of him that hath called us*, and to put to *silence the ignorance of foolish men*, who like Black-Moores despise beauty, like dogs bark at the shining of the Moone, and *speak evill of the things they know not*.

§. 16. Secondly, He promiseth that his Church should *cast forth her roots as Lebanon*: Though she should have the *beauty* of the *Lilly*, yet she should be freed from the *infirmity* of it, an aptnesse to fade and wither, beautifull to day, and to morrow cast into the Oven. But she should have *stability* like the *Cedar*, which is one of the strongest of trees, and

Plin. lib 16. cap. 40. Theophrast. Hist. Plant. l. 3.

and least subject to putrefaction, and therefore the Church is compared to it, *Ezek.* 17.22,23. and the Temple is said to be built of it, 1 *King.* 6.15,16. To signifie the strength and duration of the Church, against which the gates of Hell should not prevaile: (And we may by the way observe, that most of the things here mentioned by our Prophet, are also noted to have been in the Temple, or in the services thereof; Lillies, 1 *Kings* 7.19,22,26. Olive trees, 1 *King.* 6.23,32,33. Spices for incense, Weat and Oyle for meat Offerings, Wine for drink Offerings.) God furnisheth his people with these *blessings* which may bee most properly *dedicated* unto him. Teaching us as often as we receive any *gifts* from God, presently to inquire what relation they have to his *Temple*, how his *name* may be honoured, how his *Church* may be served, how his *Gospel* may be furthered, how his *people* may be edified and comforted by them, how all our enjoyments may be divided as *spoiles* unto Christ. The power of great men, *Esay* 60.3. the swords of mighty men, 1 *Sam.* 18.17. 25. 28. *Judg.* 7.18. the wisedome of learned men, 1 *King.* 3.9.28. the cunning of Craftsmen, *Exod.* 28.3. 31.6. the wealth of rich men, *Esay* 23.18. *Prov.* 3.9. *Psal.* 45.12. *Esay.* 60.69. 1 *Tim.* 6.17,18,19. *Abraham* gave of the spoiles to *Melchisedec*, *Heb.* 7.4. and *Israel* of all their wealth to the Tabernacle, *Exod.* 35.21. and *David* and his people of their Treasure to the Temple, 1 *Chron.* 29.2.

Τὰ χρὴ συλᾶσθαι θέσιν πυρὶ Ἴλιον ἱρὰν καὶ κρατερὸν πυρὶ νηὸν Ἀπόλλωνος ἑκάτοιο. *Hom. Iliad.* 2. *Spolia in Templis suspendere antiqui moris erat.* Cic de. nat. deor. lib. 2. Liv. lib. 10. Virgil. Ænead. 7.

And as it is *his promise*, That the Church should thus *take root*, 2 *King.* 19.30. *Ier.* 17.8. So wee should

should account it *our duty*, to be firme, stable, constant *unmovable* in the Truth, and in the work of the Lord, as an *house built upon a rock*. To stand fast and be *rooted in the truth*, that wee may *hold* the profession thereof *without wavering*, not being carried about with every *winde of doctrine*, but knowing whom and what we have believed, 1 *Cor.*16. 13. *Eph.*4.14. *Col.* 2.7. *Heb.*10.23. to *stand fast* and be *rooted* in the Love of God, that we may be *strengthned* with might in his service, and may *with purpose of heart cleave unto him*, being established by his grace, *Eph.*3.17. *Col.*1.11. *Heb.*12. 28. 13,9. * In the Civill Law, till a tree hath taken root, it doth not belong to the soile on which it is planted. It is not enough to be in the Church, except like the *Cedar of Lebanon*, we cast forth our *roots*, and are so planted that we *flourish in the Courts of our God, and bring fruit in our old age*, *Psal.*92.12,13,14.

* *P. de Adquirendo rerum dominio l.7.* § 13. *& Arborum furtim cæsarum, l.3.* § 3. *Cod. de Rei vindicationem, l.11.*

§. 17. Thirdly, He promised that the Church should *spread forth* her branches, and fill the earth, and grow into a great compasse and extent, and should send forth her *boughs unto the Sea* and her *branches unto the River*, *Psa.*80.9,10,11. *Dan.*2.35. That his Church should be a *universall Church* over the whole world; that as the whole world in regard of sinne lieth in mischiefe, 1 *Ioh*, 5.19. so the whole world should have Christ for its propitiation, through faith, 1 *Ioh.*2.2. *Totus in maligno propter zizania, Christus propitiatio propter Triticum.* By one spirit *we All* are baptised into one Body, 1 *Cor.*12.13. and that one Body made up

*Aug. Epist.*48.

up of *all the Churches* of the Saints, 1 *Cor*.14.33. even of *all Nations, kindreds, people, tongues, Revel.* 7.9. no difference of *persons, neither Greek nor Iew, neither Circumcision, nor Vncircumcision, Barbarian, Scythian, bond nor free: but Christ All, and in All, Col*.3.11. no difference of *places:* All that in *every place* call upon the name of Lord Jesus both theirs and ours, 1 *Cor*. 1. 2. no difference of *Times*, Christ *yesterday, and to day, and the same for ever, Heb*.13.8.

And as this is his promise, so we should endeavour:

1. To *grow* our selves *in knowledge and grace*, to let *our profiting appeare* unto all men, to *abound* in the work of the Lord, to let our *graces* from the heart, like *leven* from the middle of the lump, spred abroad, and finde their way to all the parts and powers of soule and body, that the whole man may be *filled with the fulnesse of God*, and *grow up unto the measure of the stature of the fulnesse of Christ*, *Eph*.4. 13.15,16. *Phil*.3.12,13. 2 *Pet*.3.18. *Heb*.6.1.

2. To labour and endeavour the growth and *progresse of the Gospell* in others. This is the nature of *grace*, to *manifest it selfe*, and by that meanes to allure and gather others to its own quality. It is set forth in Scripture by the names of *light* which shines abroad, of *oyntment* and *perfume* which *cannot be hid*, of *leaven*, and *salt*, which deriveth its own nature and rellish upon a whole lump. Therefore the holy Ghost was given in *Tongues*, *fiery* tongues, and a *rushing winde*, all which have a quality of *selfe-manifestation*, and notifying them-

ſelves unto others. There is an excellent place to this purpoſe in the Apoſtle, *Eph.*4.15,16. *But ſpeaking the truth in love, may grow up into him in all things which is the Head, even Chriſt. From whom the whole Body fitly joyned together and compacted by that which every joynt ſupplyeth, according to the effectuall working in the meaſure of every part, maketh encreaſe of the Body unto the edifiing of it ſelfe in love*: Where the Apoſtle ſheweth the manner of ſpirituall increaſe in the myſticall Body of Chriſt by the proportion of the growth of members in the naturall Body.

And firſt, there muſt be a *fellowſhip between the Head and Members*, which in the myſticall Body is here twofold, εἰς αὐτὸν, and ἐξ οὗ; Growing *into him*, and receiving *from him*. Looking in this work of *growth*, upon *Chriſt*; firſt, as the *end* of that growth unto which it drives; ſecondly, as the *fountaine* from whence it proceeds. That by growing we may have a more intimate and ſtrong communion *with him*; by that vertue which we receive *from him*. So here are two neceſſarie requiſites unto this duty of endeavouring the *encreaſe of the Body*; to have *Chriſt* for our *end* unto which wee work, and for our *fountaine* out of which we derive our ability of working. Every true member of Chriſt is intent and vigilent upon the *intereſt and honour of Chriſt*, and it belongs unto the honour of Chriſt to have a *perfect body*. The Church is *his fulneſſe*; he eſteemes himſelfe maimed and incomplete, if that ſhould be finally deficient in any thing requiſite to the integrall perfection

Vid. Cameron. de Eccleſ. p.84. 85,86.

perfection of it; and hence it is that every true Christian puts forth the uttermost of his endeavours in his place to carry on the *encrease* of his Masters Body: As every true-hearted Souldier that loves his Generall, is exceeding desirous and to his power endeavours that every company and Regiment under his Generalls command may bee in all the offices and members of it compleat. Againe, every member of Christ being unto him *united*, doth from him receive of his fulnesse *grace for grace*, and so worketh unto the *same ends* as the head doth: And as the water which first riseth out of the fountaine, doth not stand still there where it began, but goeth forward till it grow into a great River; so those who are joyned unto Christ as a Fountaine, doe by reason of that vitall Communion which they have with the Fountain, carry on the growth of the whole Body; and the more vigorous the life of Christ is in any part, the more actively doth that part work towards the edification of the whole.

2. Here is further required a fellowship and *mutuall Communion* of the members of the Body within and amongst themselves: unto which is first presupposed the *Organicall* and harmonious *Constitution* and compacture of the Body into one, out of which ariseth the forme and *beauty*, the *strength* and firmnesse, the *order* and fitnesse that is in it unto those works that are proper to it, intimated in those two words συνηρμολογημένον, and συμβεβιβασμένον *fitly joyned together and compacted*. It is a metaphor drawn from *Carpenters* and other Artificers, who by

§.18.

Τῇ ἁρμονίᾳ τῶν μελῶν συνδιδόντες καὶ συγκροτοῦντες, Greg. Nazian. Orat. 1.

Nulla multitudinis potentia nisi consentientis, id est, unum sentientis, Aug. de vera Relig. cap.25.

by several joynts do so coaptate and fit the parts of their work unto one another, that being put together and fastned, there may one whole structure or body grow out of them; & in that body this accurate fitnesse & intimatenesse of the parts with one another, produceth an excellent strength, a beautifull order, and a readie serviceablenesse of each part to the other, & of all to the whole. So *Ierusalem* is said to be a *City compacted* within it self, *Psa.*122.3. as the *Ark* (a Type of the Church) had the ribs and planks, and parts thereof so closely fastned into one another, that no water might get in to drown it: And in the *Tabernacle* all the Curtains thereof were to be *coupled together* into one another, *Exod.* 26.3. Christ is all for *unitie*, and joyning things into one, *Two natures* united in *one person*, *two parties* reconciled by *one Mediator*, *Two people* concorporated into *one Church*, one family, one father, one seed, one head, one faith, one hope, one love, one worship, one body, one spirit, one end and common salvation. *Christ is not*, loves not, to be *divided*: This is a fundamentall requisite unto the *growth of the Body*, the preservation of its *unity*. The building must be *fitly framed together*, if you would have it *grow into an holy Temple* to the Lord, *Eph.*2.21. *Col.*2.19. when there was *most unity*, there was *greatest increase* in the Church; when they were *All of one accord*, of *one heart*, and *one soule*, then the Lord *added to the Church daily such as should be saved*, *Act.*2.46,47. They that *cause divisions and dissentions*, *doe not serve the Lord Iesus*, and therefore they cannot but hinder the progresse

Possessionem Bonitatis tantò latius quantò concordiùs individua sociorũ possidet charitas. --- Et tanto eam reperiet amplior ẽ, quanto amplius ibi poterit amare consortem, Aug. de Civ. Dei.l.15.c.5.

progresse of his Gospel, *Rom.*16.17,18. As in the *naturall*, so in the *mystical* body, *solutio continui* tendeth to the paining and grieving of that spirit by which the Body lives, *Eph.*4.30,31. and by consequence hinders the growth of it. Our growth is by the Apostle distributed into growth *in knowledge*, and growth *in grace*, 2 *Pet.*3.18. and *divisions* in the Church are of themselves great hinderances unto both these; *unto knowledge*, because the most usuall breaches in the Church arise out of diversities of opinion publickly asserted and insisted on by the authors and followers of them. And though *accidentally*, where truth is embraced, it is held with more care, and searched into with more accuratenesse, because of the errors that oppose it (as the fire is hottest in the coldest weather;) yet corrupt doctrine being of the nature of a weed, or canker, to spread, and eat further and further, it must needs consequently hinder the spreading, and in that kinde, the growth of knowledge. Nor doth it lesse hinder the *growth of grace*; for while the people of God are all of one heart and of one way, then all their Communion runnes into this one designe of mutually edifying, comforting, supporting, encouraging one another in their *holy faith*; but when they are divided and broken into faction by different judgements, if there be not a greater abundance of humility, and spirituall wisedome, the spirits of men runne out into heates and passions, and into perverse disputes, and meer notinall contentions, which have ever beene diminutions unto

unto the power of godlinesse, 1 *Cor.* 3. 3, 4. When there are *schismes* in the body, the members will not have *care* one of another, 1*Cor.*12.25. Greatly therefore even for this one cause are the sad and dangerous divisions of these times to be lamented, when men make use of civill troubles, to disturbe, yea, to teare asunder the unity of the Church, when they set up as in the times of the *Donatists*, Altar against Altar, and church against Church, and make secessions from the common body, and then one from another, to the infinite content and advantage of the common Enemies of our Religion, and hazard of it. It were a blessed thing if wee were in a condition capable of the Apostles exhortation, *To speake all the same thing, to be perfectly joyned in the same minde and in the same judgement, to be of one minde, and to live in peace*; 1*Cor.*1.10. 2*Cor.*13.11. But if that cannot be attained unto, let us yet all learn the Apostles other lesson, wherein wee are *otherwise minded*, to depend upon God for *revealing* his will unto us, *and whereunto we have attained to walke by the same rule, to minde the same thing*, to remember that every difference in opinion doth not, ought not to dissipate or dissolve the unity of Gods church. Even in *Corinth* where the people were divided into *severall parties* yet they continued *one Church*, 1*Cor.*11.18.

Non tulit Cælius assentientem sed exclamavit, Dic aliquid contra ut Duo simus, Senec. de Ira 3. lib. c. 8.

Vnitas interior & unanimitas ipsam cuoque multiplicitatem colligat & constringit charitatis glutino, & vinculo pacis, Barnard. in Septuagesima Serm. 2.

The body thus constituted, and compacted for the increase thereof.

§.19.

1. Here are *members* severally distinct from one another; some principall, others ministeriall, all con-

concurring differently unto service of the whole. If the heart should bee in the head, or the liver in the shoulder, if there should be any unnaturall dislocation of the vitall or nutritive parts, the body could not grow, but perish. The way for the church to prosper & florish, is for every member to keep in his own rank and order, to remember his *own measure*, to act in his owne sphere, to manage his particular condition and relations with spirituall wisedome and humility; the eye to doe the work of an eye, the hand of an hand. Say not as *Absolom, If I were a Iudge, I would doe Iustice*, 2 *Sam.* 15.4. But consider what state God hath set thee in, and in that walke with God, & adorn the profession of the Gospel, *Rom.*12.3. 1 *Cor.*12.8. 11.29,30. 2 *Cor.*10.13,14. *Eph.*4.7. Remember *Vzzah*, it was a good work he did, but because he did it *out of order* having no call, *God smote him for his error*, 2 *Sam.* 6.6,7. There are excellent works which being done without the call of God, doe not edifie but disturbe the body, *Rom.*10.15. *Heb.*5.4. every man must walk in the church as God hath distributed and called, and every man must *in the calling wherein he was called, abide with God*, 1 *Cor.* 7.17,20,24.

2. Here are *joynts* and ligaments so fastning these members together that each one may be serviceable to the increase of the whole, 1 *Col.*2.19. There are *bands* which joyne the *body* to the *head*, without which it can neither grow nor live, namely, the *Spirit of Christ*, and *faith* in him, 1 *Cor.*6. 17. *Rom.*8.9. *Eph*,3.17. and there are Bands which joyne

ὁ τοῦτο τοῦτο ἔχει, ἀλλ' ἑκάστῳ τῷ πυδικῷ χέμματα πεδίμενος, ἀνὴρ χαμμαδῶν, &c *Plutarch. de Tranquillit.*

Vt Ilus Palladium ex incendio eripiens dum arderet Templum Minervæ, lumi nibus privatus est, Plutarch. Paralel.

joyne the *parts* of the Body unto one another; as namely, the same *holy Spirit*, 1 *Cor*.12.13.which Spirit of grace stirreth up every member to seek the growth and benefit of the whole, 1 *Cor*. 12. 25, 26. The same sincere *love and truth* which each member beareth unto all the rest, this is called a *bond of perfectnesse*, *Col*.3.14. and the *bond of peace*, *Eph*.4.3.Now love is a most communicative grace,it will plant,and water, and feed,and spend it selfe for the good of the whole, it will deny it selfe to serve the body (as Christ did,) *Gal*.5.13.

3. Here is a measure belonging unto *every part*; some are in one *office*,others in another, some have one *gift*, others another, and all this *for the perfecting of the Saints*, *Eph*.4.11,12. 1 *Cor*.12.4,11. one is able to Teach, another to Comfort, a third to Convince, a fourth to Exhort, a fifth to Counsell, and every one of these are to be directed unto the edification and growth of the whole, *Rom*. 12.3,8. *Eph*.4.7. The Apostle saith, that *we are fellow Citizens with the Saints*, *Eph*.2.19. Now as amongst fellow Citizens there useth to be an intercourse of *mutuall negotiation*, one man hath one Commodity, and another another, and these they usually bartar withall: So amongst the Saints one man is eminent in one grace, another in another, and according to their mutuall indigencies or abilities, they doe interchangeably minister to one another towards the growth of the whole. And this is that which is here further requisite to the encrease of the Body, called

Vid.Aristot. Ethic.l.5.c.8.

4. Ἐπιχορηγία. The *supply of service* and the supply of

of *nourishment* which one part affords unto another, and so to the whole. This is *principally* from the *Head* to the members, called by the Apostle, *The supply of the Spirit of Jesus Christ*, *Phil*, 1. 19. Of whose fulnesse wee receive *grace for grace*, *Joh.* 1. 16. into whose image we are transformed *from glory to glory*, 2 *Cor.* 3. 18. but it is *proportionably* between the *members* amongst themselves; for as severall particular *ingredients* make up one cordiall, and severall *instruments* concurre to the perfecting of one συνθεσμα, or consummate work, and the beauty of every thing ariseth out of the varietie, and order, and mutuall serviceablenesse that the parts thereof have unto one another: So is it in the *Church* too, which Christ hath so tempered together, that they might all stand mutually in need of one another. Therefore we finde the Saints in Scripture communicating to one another their experiences, temptations, deliverances, comforts, for their mutuall edification, *Psal.* 34. 2,6. *Joh.* 1. 41,45. *Ioh.* 4. 29. 2 *Cor.* 1. 4, 6. *Phil.* 1. 12,13,14. *Col.* 2. 1,2. And Gods dealings with Saints in particular are therefore registred in the Scripture, both that we might learn that way of building up one another, and that by their examples we might support our faith, and through patience and experience of the Scripture have hope, because what hath been done unto one, is in the like condition applicable unto everie other, *Iam.* 5. 10,11,17. *Rom* 15. 4. 1 *Cor.* 10. 6. *Heb.* 12. 5.

Specialiter pronunciata generaliter sapiunt. Cum Deus Israelitas admonet disciplina vel objurgat, utiq; ad omnes habet. Te tul. de Spectac. cap. 3.

5. After all this there is ἐνεργεια, an *effectual*

working, a *vis plastica*, or a *vis medica*, a faculty to forme, and to concoct the matter, which hath been subministred, unto life and nourishment: which is the work of *faith*, and of the *Spirit* of Christ, whereby the soule of a Believer, being sensible of want, desirous of supply, and pressing forward unto perfection, doth sweetly close with whatsoever the measure of any other part hath communicated unto it, converting it into growth and nourishment to it selfe, which the Apostle calls *the mixing of the word with faith*, *Hebr.* 4. 2. Now

Sect. 20. Fourthly, He promiseth, that the beauty of his Church shall be as the *Olive tree*, that as she should have the glory of the *Lilly*, the strength and extension of the *Cedar*, so this spreading should not be a vain ostentation, but should have joyned with it the flourishing and fruitfulnesse of the *Olive*: Now the honour of the *Olivetree* standeth in two things; *Perpetuall greennesse*, and most *profitable fruit*, which serveth both for *light* to cause the Lamp to burn, *Exod.* 27. 20. and for *nourishment* to be eaten, *Levit.* 6. 15, 16. in the one respect it is an *embleme of peace*, it maketh the face shine, *Psal.* 104. 15. and in the other it is an *embleme of grace*, and spirituall gifts, 1 *Joh.* 2. 20. These are the two most excellent benefits which God promiseth unto his people. *He will speak peace* unto them, *Psal.* 85. 8. *Isa.* 32. 17. and *he will give them grace and glory*, Psal. 84. 11.

And as he *promiseth*, so should we *practice* these things, and learne to beautifie the Gospel of Christ.

Christ, first, with our *good works*, as the fruits of his *grace*, *Joh.* 15. 8. Secondly, with our *spirituall joy and comfort*, as the fruits of his *peace*; That others seeing the light and shining forth of a serene, calm, and peaceable conscience in our conversation, may thereby be brought in love with the wayes of God. These two do mutually cherish and increase one another. The more conscience we make of *fruitfulnesse*, the more way do we make *for peace*; when the waters of lust are sunk, the Dove will quickly bring an Olive branch in: and the more the *peace* of God rules in the heart, the more will it strengthen the conscience and care of *obedience*, out of these considerations: first, out of thankfulnesse for so great a blessing: secondly, out of fear to forfeit it: thirdly, out of wisdome to improve and encrease it.

Sect. 21. Ἔστι τοῖς ἐν ἀκμῇ ἡδύνοις ὀσμὴ ἐν ἀκμῇ ἡδύνοις. Ὀσμὴ δὲ καὶ τὸ μετὰ τοῦ σώματος ἀναφερόμενον. Ὅτι ἐν ὀσμῇ ἡ ἡδονὴ, ὀσμὴ δὲ ἡ ἐκλύουσα. Ouph Stoicorum &c. Hermippus apud Athenaeum, lib. 1. ca. 23.

Fifthly, He promiseth that his Church shall be as the *smell of Lebanon*, and that the *sent of it* shall be as the *wine of Lebanon*, as elsewhere we finde her compared to *a garden of spices*, *Cant.* 4. 12, 14. shee shall be filled with *the sweet savour* of the Gospel of Christ. *Thanks be unto God*, (saith the Apostle) *which alwayes causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place, for we are unto God a sweet savour of Christ*, 2 *Cor.* 2. 14, 15. where there are two Metaphors, one of a *sweet oyntment*, the other of a *triumph*. The *Name* of Christ is compared to an *oyntment*, *Cant.* 1. 3. and preaching of the Gospel, which is making manifest the savour of this oyntment, is called the *bearing of Christs*

Convivia, Ludi--Pocula crebro, unguenta, coronæ, serta parentur, Lucret. lib. 4. *Aderant unguenta, coronæ, incendebantur odores*, Cic. Tusc qu. l. 5. vid. Athenæum, l. 15. c. 11, 12.

Name, *Act*. 9. 15. Now, this sweet savour is annexed unto a *Triumphall* solemnity, because in all times of publick joy, they were wont to anoint themselves with sweet oyl, which is therefore called, *Oleum lætitiæ*, the oyl of gladnesse, *Psal*. 45. 7, 8. *Isa*. 61. 3. (For in times of mourning they did abstaine from sweet oyntments, 2 *Sam*. 14. 2. *Dan*. 10. 2, 3.) The Gospel therefore being a message of *great joy*, *Luk*. 2. 10. a leading of *captivity captive*, and the meanes whereby Christ rideth forth gloriously *conquering and to conquer*, *Psal*. 45. 3, 4. *Psal*. 110. 2. *Revel*. 6. 2. therefore they who brought these good tydings, are said to be as a *sweet savour*, whose lips drop *sweet smelling myrrhe*, *Cant*. 5. 13. and whose Doctrine is compared to the *powders of the Merchant*, *Cant*. 3. 6. and the time of the Gospel is called an *accepted time*, a day of salvation, 2 *Corinth*. 6. 2. that is, a time of singular joy and solemnity, a *continuall Easter*, or festivall, 1 *Cor*. 5. 7, 8. and herewithall he promiseth likewise, That his people should offer up *spirituall incense* and services unto him in prayers, thanksgivings, almes and good workes, *Ezek*. 20. 41.

And as he promiseth, so we should *practice* these things; our care should be to let our lips and lives breathe forth nothing but *grace and edification*, *Col*. 4. 6. To be frequent in the *spirituall Sacrifices* of prayer, thanksgiving and good works, which may be as an *odour of a sweet savour* in the nostrils of God, *Phil*. 4. 18. *Revel*. 8. 4. To labour to leave behinde us a *good name*; not out of vaine-

glory

glory, or an empty ambitious affectation of honour, but out of the conscience of an holy life, which makes the name smell *better then sweet ointment*, *Eccles.* 7. 1.

Sixthly, He promiseth, That they *who dwell under his shadow shall returne*: Which words admit of a double sense, and so inferre a double promise and a double duty: first, we may by an *Hysteron Proteron* understand the words thus, when *Israel* have repented and are brought home to God again, they shall then have *security*, defence, protection, refreshment under the comforts of his grace against all the violence of *temptation*, as a spreading tree doth afford a sweet shade unto the weary Traveller, and shelter him from the injuries of the heat, *Iob* 7. 2. *Isa.* 4. 6. *Mich.* 4. 4. *Zach.* 3. 10. Whereby is signified the secure, quiet, and comfortable condition of Gods people under the protection of his providence and promises. Sect. 22.

And as he promiseth such a condition, so should we in all troubles not trust in an *arme of flesh*, or betake our selves to meer humane wisedome, and carnall counsels, which are too thinne shelters against Gods displeasure, or the Enemies of the Church: But we must flie unto him to hide us, we must finde spirituall refreshment in his ordinances, promises and providence, get his wing to cover us, and his presence to be a *little sanctuary* unto us, and the *joy of the Lord to be our strength*; *Psal.* 57. 2. *Psal.* 91. 1. *Isa.* 26. 20. *Nehem.* 8. 10. When the Lord cometh out of his

place

place to punish the inhabitants of the land for their iniquity; when flood, and fire, storme and tempest, the fury of anger, the strength of battell, are powred out upon a people; when a destroying Angel is sent abroad with a Commission to kill and slay, *Ezek. 9. 5, 6.* when death the *King of Terrours*, rideth up and down in triumph, stripping men of treasures, lands, friends, honours, pleasures, making them an house in darknes, where Master and Servant, Princes and Prisoners are all alike: to have then an *Ark* with *Noah* a *Zoar* with *Lot*, a *Goshen* in *Egypt*, to have one arme of this *Olive tree* spread over us, to have one promise out of Gods word, one sentence from the mouth of Christ promising Paradise unto us, is infinitely of more value to a languishing spirit, then all the Diadems of the earth, or the peculiar treasure of Princes.

2. If we take the words in the order as they lye, Then the mercy here promised is, that when God shall restore and repaire his Church, they who dwell under the comforts of it, should return and be converted to the knowledge and obedience which should be there taught them: when the *branch of the Lord is beautifull and glorious, and the fruit of the earth excellent and comely*, then he that remaineth in *Jerusalem shall be called holy, Isa. 4. 2, 3.* then every vessell in *Judah* and *Jerusalem* shall be inscribed, *Holinesse unto the Lord: Zach. 14. 20, 21.* then the *heart of the rash shall understand knowledge, and the tongue of the stammerers shall speak plainly. Isa. 32. 2, 3, 4.*

And

And this should bee the endeavour of every one who liveth under *the shade of this tree*, under the *puritie of Gods Ordinances*, under the pious government, and constitution of such a Church, or family as is here described (especially in such times when on the one side the world is so much loosned, and estranged from us; and on the other side Reformation in the Church is so much desired, *to convert and turn* unto the Lord. All endeavours of *Reformation in a Church* are miserably defective, when they come short of this end (which is the ultimate reason of them all) namely, the repentance, and conversion of those that dwell under the shadow of it. When God promiseth to give unto his Church *the glory of Lebanon*, and the *excellency of Carmel and Sharon*, the consequence of this beauty and Reformation in the Church is, *The eyes of the blinde shall be opened, the eares of the deafe shall be unstopped, the lame shall leap, the dumb shall sing, the parched ground shall be a poole, the thirstie land springs of water.* Isa. 35. 2, 7. *The Woolf, the Leopard, the Lion, the Beare, the Aspe, the Cocatrice*, shall be so turned from the fiercenesse and malignity of their natures, that they *shall not hurt nor destroy in all the holy Mountain, but a little childe shall lead them all:* Isa. 11. 6, 9. It is a great happiness and advantage to live under the shade of a godly goverment; many men have reason to blesse God all their dayes, that they were in their childhood trained up in such a *Schoole* where Piety was taught them as well as Learning, where they had meanes as well of Conversion, as of Institution;

That

That they lived in such a *Family* where the Master of it was of *Joshuahs* minde, *I and my house will serve the Lord*: *Josh.* 24.15. Salvation comes to a whole house when the governor thereof is converted: *Luk.* 19.9. *Act.* 16.33,34. I shall never look upon a *Church as Reformed* to purpose, till I finde *Reformation* work *conversion*, till piety and charity, and justice, and mercy, and truth, and humility, and gentlenesse, and goodnesse, and kindnes, and meeknesse, and singlenesse of heart, and zeal for godlines, and mutuall edification, and the life and power of Religion are more conspicuous, then before. When the very *head-stone* was brought forth, and the last work in the building of the Temple was finished, yet the people must then cry, *Grace, grace unto it*: *Zach.* 4. 7. intimating that *Reformation* is never indeed consummate till the *blessing* of God make it effectuall unto those uses for which it was by him appointed. Church Reformation should be like *Pauls* Epistles, which alwayes close in duties of obedience.

Sect. 23. Seventhly, he promiseth, That they shall *revive as the corne, and grow as the vine*: in which two expressions are set forth two excellent and wholsome consequents of *Affliction*. 1. The *Corne*, though it *dye* first, and suffer much from frost, hail, snow, tempest, yet when the Spring comes, it *revives* and breaks through it all; so God promiseth to his Church in the saddest condition, a Reviving againe, and that it shall be brought forth into the Light, *Ezek.* 37. 12. *Mic.* 7. 9. 2. The *Vine* when it is pruned and lopped, will not

Semina non nisi corrupta & dissoluta secundùs surgunt. omnia perecundo servantur; omnia de inter tu reformantur. Tertul. Apol. cap. 48.

not only Revive and spread againe, but will bring forth the more fruit, and cast forth the more fragrant smell: so God promiseth unto his people not only a *reviving* out of their afflictions (in which respect haply it was that Christ was buried in a *Garden*, to note that *death* it selfe doth not destroy our bodies, but only *sow them*; the *dew of Herbs* will revive them again, 1 *Cor.* 15.42, 44.) but further a *profiting* by afflictions, that we may say with *David*, *it was good for us*; when wee finde it bring forth *the peaceable fruits of Righteousnesse after we have been exercised therein.*

And as he promiseth these things, so we should learn to turn these promises into *prayer* and into *practise*; when we seem in our own eyes cast out of Gods sight, yet we must not cast him out of our sight, but as *Ionah* in the Whales belly, and as *Daniel* in *Babylon*, pray towards his holy Temple still. The [b] woman of *Canaan* would not bee thrust of with a seeming rejection, nor utterly despond under a grievous Tentation, but by a singular *acumen* and spirituall *sagacitie* discerned matter of *argument* in that which looked like a *denial*, *Math.* 15.27. Sope and Fullers Earth at the first putting on, seeme to staine and to foule cloaths, when the use and end is to purifie them. And Gods frowns and delayes may seeme to be the denials of prayer, when haply his end is to make the granting of

[a] Nemo agonis præsidé suggilliverit quod homines violentiæ objecter, Injuriarum actiones extra studium: Sed quantum livores illi, & cruores & vibices negotiantur intendit; coronas scilicet, & gloriam, & dotem, Privilegia publica, stipendia civica, imagines, statuas, & qualem potest præstare seculum de fama æternitatem, de memoriâ Resurrectionem. Pyctes ipse non queritur, dolere se non vult; corona premit vulnera, palma sanguinem obscurat: plus victoriarum est quàm injuriarum. Hunc tu læsum existimabis quem vides lætum? Tertul. Scorpiac. cap. 6.

[b] Vid. Chrysost. Ser. 38. in Gen. 16.3.

them the more comfortable. Therefore in all troubles we must not give over looking towards God, but say with *Iob*, *though he slay me, I will trust in him.*

And after all *afflictions* we must learn to expresse the *fruit* of them, to come out of them *Refined*, as silver out of the fire; to have thereby our faith strengthned, our hope confirmed, our love inflamed, our fruit and obedience encreased, our sinne taken away, and our iniquities purged, *Esay* 27.9. To bee *Chastened and taught*, *Psal.* 84.12. to bee *chastned and converted*, *Ier.* 38.18. If we have runne away from our duties, and been cast into a Whales belly for it, when we are delivered, let us be sure to look better to our resolutions afterwards: *after all that is come upon us for our sinnes, take heed of breaking his Commandements againe*, *Ezra* 9.13,14. As *Iobs riches* after his, so wee should endeavour that *our graces* after our afflictions may be *doubled* upon us, and that the sent of our holy example, may like spices bruised, or the grapes of *Lebanon* crushed in the Wine-presse, give a more fragrant smell in the nostrils of God and man, as *the smell of a field which the Lord hath blessed.*

Lastly, he promiseth that all these should be
℣.24. *fruits of Lebanon*, of the best and perfectest kinde. There are many evidences of the goodnesse of God even in the lives of Pagan men; we reade of *Abimelechs* forbearance to sinne against God, *Gen.*20.4,6. and of his and *Ephrons* singular kindnesse to *Abraham*, *Gen.*20.14,15. *Gen.*23.10,11,15.

No

No argument more common then this of the vertues, the temperance, prudence, justice, mercy, patience, fidelity, friendships, affability, magnanimity of many heathen men: insommch that some have presumed so farre as to make them *ex condigno* * *meritorious*, or dispositive to salvation. But all these are but *wild grapes*, bitter clusters, the fruits of an empty Vine, not worth the gathering in order to salvation: But the *graces* which God bestoweth upon his Church, are of a *more spirituall* and perfect nature, proceeding from *faith* in Christ, from *love* of God, from a *conscience cleansed* from dead works, from an *intention to glorifie* God, and adorne the Gospel, from a *new nature* and from the *spirit of Christ*, conforming his servants unto himself. They are not grapes of *Sodom*, but grapes of *Lebanon*.

And as hee thus blesseth us, in the like manner should we serve him, not offer unto him the refuse, the *halt, and blind, and maimed*; for Sacrifice, not give unto him of that *which cost us nothing*, but goe to *Lebanon* for all our Sacrifices, *covet earnestly the best gifts*, presse forward and labour to *perfect holinesse* in the feare of God. Give unto him our *Lillies*, the *beauties* of our *minority*; and our *Cedars*, the strength of our *youth*; and our *olives*, and *grapes*, and *corn*, and *wine*; whatever gifts hee hath bestowed on us, use them unto his service and honour againe; nor content our selves with the *forme of godlinesse*, with the *morality* of vertues, with the *outside* of duties, with the *seeds* and beginnings of holinesse, (he hath none, who thinks

* Vide Vegam. de Iustit. lib. 6. cap. 18. 19. 20. Andrad. Orthodox. Explicat. l. 3. Maldonat. in Iohan. 5. 6. Sixt. Senens. bibliothec. l. 6. annot. 51. cullium de Animabus Pagan. l. 1. cap. 11. & 20. Bann. in secundam secundæ qu. 2. art. 8. Greg. Valent. To. 3. disput. 1. Qu. 2. punct. 2. & 4. Erasm. Præfat. in Qu. Tusc. Cic. Aug. contra Iulian. Pelag. l. 4 c. 3.

hee hath enough) but strive who shall *out-runne* one another unto Christ, as *Peter* and *Iohn* did towards his Sepulcher. It was an high pitch which *Moses* aimed at, when he said, *I beseech thee shew me thy glory*, *Exod.* 33.18. Nothing would satisfie him but fulnesse and satiety it selfe. Be sure that all your graces come from *Sion*, and from *Lebanon*, that they grow in *Immanuels Land*; till Christ own them, God will not accept them. Morall vertues, and outward duties, grapes of *Sodom*, may commend us unto men; nothing but inward, spirituall, and rooted graces, the grapes of *Lebanon*, will commend us unto God. To do only the outward works of duty without the inward principle, is at best but to make our selves like those mixt Beasts, Elephants and Camels in the [a] Civill Law, *operam præstant, natura fera est*, which though they doe the work of tame beasts, yet have the nature of wilde ones. [b] Morall vertue without spirituall piety doth not commend any man unto God: for we are not accepted unto him, but in Christ, and we are not in Christ but by the holy Spirit.

Reproba pecunia non liberat solventem, l. 24 § 1. P. de Pignoratitia actione.

[a] Leg. 2. P. ad Leg. Aquil. Senec. de benefic. lib. 7. cap. 19.

[b] Vide Aug. de Civit. dei lib. 5. cap. 19. & lib. 19. cap. 4. & cap. 25. Retract. l. 1. cap. 3. de Trin. lib. 14. cap 1. de nup. & concupis. lib. 1. c. 3. contra Iulian. Pelag. l. 4. c. 3. Ad Simplician. l. 1. qu. 2. contra 2. Ep. Pelag. lib. 1. cap. de fide & operibus, c. 7. Epist. 105. 107, 120 Prosper. contra collat. c. 13. Greg. Ariminen. 1. dist. 1. q. 3. art. 2.

THE

THE SIXTH SERMON

HOSEA Chap. 14. ver. 8.

Ephraim shall say, what have I to doe any mor with Idols? I have heard him, and observed him, I am like a green firre-tree, from me is thy fruit found.

THe Conversion of *Israel* unto God in their trouble, was accompanied with a *Petition* and a *Covenant*. A Petition imploring mercy and grace from God, and a Covenant promising thanksgivings and obedience unto him. And God is pleased in his *Answer* to have a *distinct respect* unto both these; for whereas they *petition* first for *pardon*, that God would *take away all iniquity*, he *promiseth to heale their backslidings* and *to love them freely*; and whereas they *pray* for *blessings*, receive us into favour, doe us good, God likewise maketh *promises* of that in great variety, expressed by the severall metaphors of fertility, answering to

§ 1.

to the name and blessings promised formerly unto *Ephraim*. And all this we have handled out of the four preceding verses.

Now in this 8th verse, God is pleased not only graciously to accept, but further to put to his seale, and to confirme the *Covenant* which they make, promising that by the assistance of his spirit they should bee enabled to doe what they had undertaken. This is the greatest ground of confidence that wee can have to binde our selves in holy Covenants unto God, even the promise of his strength and assistance enabling us to keep Covenant with him. Therefore when *David* had said, *I have sworne and will performe it, that I will keepe thy righteous Iudgements*, it followes a little after, *Accept I beseech thee the free-will offerings of my mouth O Lord, and teach me thy judgements*, *Psal.* 119. 106, 108. *David* was confident that God would not onely accept his Covenant, but teach him how to keep it, and that made him the more confident to binde himselfe by it.

In the *Originall*, the words are onely thus, *Ephraim, what have I to doe any more with Idols?* which therefore some would have to be the words of God spoken unto *Ephraim*. But there is nothing more usuall in Scripture then an *ellipsis* of the verb; and we finde this very verb omitted, and yet necessary to be supplyed, *Esay* 5.9. and in this place the *Chaldee* paraphrast, and from him the best interpreters, with our Translators, have supplyed it thus, *Ephraim shall say*: and so it is Gods confirmation of the promise which penitent *Ephraim* had made,

Solom. Glassius Grammat. Sacr. pag. 380. 654.

made, and his undertaking for him, that he ſhould indeed be enabled to performe his Covenant.

What have I to doe any more with Idols?] It is *Interrogatio cum Indignatione*, an Interrogation not onely importing a *negative*, I will not any more have to doe with them, but alſo a vehement *deteſtation* of them, and indignation againſt them, as that of *David* to *Abiſhai*, 2 *Sam.* 16. 10. and that of *Eliſha* to *Iehoram*, 2 *Reg.* 3. 13. and that of the Devill to Chriſt, *Matth.* 8. 29.

Gloſſ. Rhetori. Sacra. Tract. 2. cap. 5.

with Idols.] The Originall word ſignifieth likewiſe *ſorrows* and griefe of minde, a fit word to expreſſe their ſinne and repentance. What have we to doe with theſe Idols and ſorrows any more? They can produce no good, they can heare no prayers, they can work no deliverance, they can bring nothing but evill and anguiſh to us, and therefore we will not follow or ſeek unto them any more. Here then is a ſolemne deteſtation as of all their other ſinnes, ſo of that eſpecially which had moſt diſhonoured God, moſt wounded their own conſciences, and procured moſt ſorrow unto themſelves, with Gods confirmation of it.

Then next, follow ſeverall *promiſes* of ſpeciall mercies: 1. Of *hearing and anſwering* their prayers; *I have heard* or anſwered him, or as others render it, *I will heare him.* 2. Of *fatherly care and providence* over them. I have *obſerved him*, or fixed mine eyes upon him. I have ſtrictly conſidered his conditiou, that I might proportion my mercies thereunto.

thereunto. It is a symbole, first, of *vigilant care* and most intent and sollicitous inspection and providence. *The eye of the Lord is upon them that feare him, upon them that hope in his mercy, to deliver their soule from death, and to keep them alive in famine*, *Psal.*33.18,19. Secondly, of *direction* and counsell, *I will instruct thee, and teach thee in the way that thou shalt goe. I will guide or counsell thee with mine eye*, *Psal.* 32.8. Thirdly, of *honour* and exaltation: He *withdraweth not his eyes from the righteous, but with Kings are they on the throne*; yea, he doth establish them for ever, and they *are exalted*, *Iob* 36.7. Lastly, it is an expression of *hearing prayers*; God is said to have his *eye open unto the supplication of his servants* to hearken unto them in all that they call upon him for, 1 *King*.8.52. and the *eyes of the Lord are upon the righteous, and his eare open unto their cry*, *Psal.*34.15. The Church had before professed her selfe to bee an *Orphan*, that stood in need of tuition and protection: and here God promiseth to cast his eye, and to place his affection upon her, to look to her, to be her *Tutor and guardian*, to govern her with his speciall providence and wisedome, to take notice of her *wants*, and supply them; to take notice of her *desires* and fulfill them; to take notice of her *condition*, and accordingly in all respects to provide for her. 3. Of *refreshment* from the heat and violence of temptations or any kinde of afflictions, by the Metaphor of a *fire tree* which being ever green, and casting forth a large shade, doth afford much comfort and reviving to the weary

weary travellour, 4. Because the firre-tree though comfortable in regard of the shade, is yet unfruitfull; therefore he further promiseth to be a *roote of blessings*, and all kinde of spirituall graces unto them, *From me is thy fruit found*; that is, from me is, or shall be thy fruit, as *Mal.* 2. 6. 1. *Pet.* 2. 22. *Zeph.* 3. 13. though the word *found* may here seem to imply and direct unto, an inquiry after the foundation and originall of the fruit here mentioned. Though all thy fruit of good works and new obedience may seeme to proceed from thy selfe and to bee thine owne; yet if thou be carefull to inquire after the *root* of them, thou wilt finde, that they *come from me*, though they *grow upon thee*, and that thou bringest them forth only by the help, supply and vigour of my grace bestowed on thee: Thou dost them, but the power and strength whereby thou doest them proceeds from me.

Certum est nos velle cum volumus; sed ille facit ut velimus. Certum est nos facere cum facimus, sed ille facit ut faciamus. Aug.

Solil. 2.

Ipse facit ut illi faciant quæ præcepit: illi non faciunt ut ipse faciat quod promisit. *de predestin. sanct.* cap. 10.

These words then are the summe of *Gods answer*, which he makes *unto the Covenant* of his people. They return the *calves* of their lips, *God heares* and accepts them: They *renounce carnall confidence*, in men, in horses, in Idols; and when they look off, and turne away from these, then *God looketh upon them* with a fatherly eye of care, providence, counsell, and protection, *I have observed him*. They will not say any more to the work of their hands, *yee are our Gods*, nor any longer make lies their refuge; and God *enables* them to do as they have said and affordeth comfort and refreshment unto them as the shade of a fire-tree unto a weary travellor

vellor. Lastly they believe and acknowledge that when they are *fatherlesse* and destitute of all help, there is *mercy in* God to comfort and provide for them; and this God makes good too. *Mercy* of *protection*; *I am as a green firre-tree*; and *mercy* of *bounty* and benediction; *from me is thy fruit found*; by the one defending them against their *feares*, by the other enabling them unto their *duties*. Thus God doth enlarge and *proportion* his *mercy* to the uttermost extent of *Israels prayer* or *promise*, and when they have no help or comfort out of him, he himselfe becomes *All in All* unto them, making a thorough compensation for every thing which they part with for his sake, and causing them to finde in him alone all that comfort, and satisfaction to their desires, which in vaine they sought for in other things.

The parts are these two generals: First, Gods *promise* enabling *Israel* to perform theirs: *Ephraim shall say, What have I to doe any more with Idols?* Secondly, Gods *speciall regard* to their *prayers*, I *have heard him*; To their *persons*, and *observed him*: illustrated by *two Metaphors*, the one importing *protection* aud defence. *I am as a green firee-tree*; the other, grace & *benediction*; *from me is thy fruit found*.

§ 3 *Ephraim shall say*] This is Gods speech and promise, setting to his seale and gracious ratification to the *Covenant* that *Israel* made, ver. 2. 3. without the which it would have been null and evanid: for as man by *believing*, setteth to his seal to the *truth* of God, *Iob*. 3. 33. so God by *assisting* setteth to his seal to the *purpose* of man: but with this great difference

difference; *mans seal* is but a *subscription* and confession of that which was firm before; for all Gods promises are *Yea* and *Amen*, and faith doth not put *certainty* into the *promise* of God, *Rom.* 3.3.4. 2 *Tim.* 2.13. but into the *heart* of man concerning the promises, *Rom.* 4.16, 2 *Tim.* 1.12. But *Gods seale* is a *confirmation* and making efficacious the promise of man, which otherwise would vanish into a lie; all our sufficiency is from him, we can neither will, nor doe any thing further then we receive from him both to will and to doe. *Pharoah* made promise after promise, and brake them as fast, *Exod.* 8.8.28. 9.28. *Israel* makes promises one while, and quickly starts aside like a deceitfull bow, is Ice which melts in the day, and hardens againe in the night, *Psal.* 78.34,38. *Jer.* 34.15. 16. to day they will, and to morrow they will not againe; they repent to day, and to morrow they repent of their repenting; like the sluggard in his bed, that puts out his arme to rise, and then puls it in again. So unstable and impotent is man in all his resolutions, till God say Amen to what he purposeth and *establisheth the heart by his own grace*, *Heb.* 13.9. When the waters stood as a wall on the right hand and on the left of *Israel* as they passed through the red Sea, this was a work of Gods own power; for water is unstable and cannot keep together by its own strength, nor be contained within any bounds of its own. So great a work is it to see the mutable wills and resolutions of men kept close to any pious and holy purposes.

The point wee learn from hence is this, That

§ 4

our conversion and amendment of life is not sufficiently provided for by any band, obligation, or *Covenant* of our own, whereby we solemnly promise and undertake it, except God bee pleased by his free grace to establish and enable the heart unto the performance of it: or thus, *A penitent mans* conversion and *Covenant* of new obedience hath its *firmnesse* in the promise and *free grace of God. Israel* here in the confidence of Gods *mercy* prayes for pardon and blessings; and in the confidence of his *grace*, maketh promise of Reformation and amendment of life; but all this is but like a written instrument or indenture, which is invalid and of no effect, till the parties concerned have mutually sealed and set to their hands. Till God be pleased to promise us that wee shall doe that, which wee have promised unto him, and doe as it were make our own Covenants for us, all will prove too weak and vanishing to continue. The *graces* of God unto the purposes of men is like *grain* to colours died, or like *oyle* to colours in a Table or Picture, which makes them hold fresh and not fade away.

There is a necessary and indissolvable *dependence* of all *second* causes upon the *first*, without whose influence and concurrence they neither live, not move, nor have, or continue in their Being, *Acts* 17.28. *Heb.*1.3. He who is *first of causes* and *last of ends*, doth use and direct the necessary, voluntary, contingent motions and activities of all *second causes* unto whatsoever *ends* hee himselfe is pleased to preordaine. And this the naturall and

necessary

necessary concatenation of things doth require that that which is the *absolutest*, supremest, first, and most independent will, wisdome, and power of all others, should govern, order and direct all other wills, powers, and wisedomes, that are *subordinate* to, and inferiour under it, unto whatsoever uses and purposes he who hath the absolute Dominion and Soveraignty over all, is pleased to appoint. It cannot be other then a marvellous diminution unto the greatnesse of God, and a too low esteeme of the *absolutenesse* of that Majesty which belongs unto him, to make any Counsels, Decrees, Purposes of his to receive their ultimate forme and stampe from the previous and intercurrent causalities or conditions of the creature. This I have alwayes looked on as the principall cause of those dangerous errors concerning *grace*, *free-will*, and the *decrees of God*, wherewith the Churches of Christ have been so miserably in the former ages, and in this of ours, exercised by the subtlety of Satan; and by the pride of corrupt minded men; namely, the *too low and narrow thoughts* and conceptions *which men have* framed to themselves *of God*, the not acquiescing in his *Soveraign Dominion* and *absolute Power* of disposing all things which hee made, unto whatsoever uses himselfe pleaseth: into which I am sure the holy Scripture doth resolve all, *Matth.* 11. 25, 26. *Rom.* 9. 18. 20. 11. 33, 36. *Eph.* 1. 5, 9, 11. *Psal.* 135. 6.

Vid. Aug. Enchirid. ad Laurent. c. 95, 96, 97, 98.

Even in the *sinfull* actions of men, Gods *influence* and *providence* hath a particular hand.

Sect. 5.

As

As *actions*, his influence; as *sinfull*, his providence. His *influence* to the naturall motion and *substance* of the action, though not to the *wickednesse* of it; for this standeth not in Being or perfection (else the fountaine of Being and perfection must needs be the first cause of it) but in defect and privation of perfection. As when a hand draweth a line by a crooked rule, the *line* is from the *hand*, but the *crookednesse* of it is from the rule: or, as when a man goeth lamely, the *motion* as motion is from the naturall *faculty*, but the *lamenesse* of the motion is from the *defect* and vitiousnesse of the faculty. A swearer could not speak an oath, nor a murtherer reach out his hand to strike a blow, but by the force of those naturall faculties which in and from God, have all their Being and working. But that these naturall motions are by prosanesse or malice directed unto ends morally wicked, this proceedeth from the vitiosity and defect which is in the second cause making use of Gods gifts unto his owne dishonour. 2. The *Providence* of God hath a notable hand in the *guiding*, *ordering*, and *disposing* of these actions as sinfull unto the *ends* of his own glory in the declaration of his Power, Wisedome, and Iustice, unto which the sinnes of wicked men are perforce carried on, contrary to those ends which they themselves in sinning did propose unto themselves. 1. As an *Artificer* useth the force of *naturall* causes unto *artificiall* effects: as an *Huntsman* useth the naturall enmity of the *Dogge* against the *Fox* or *Wolfe*, unto the preservation of the

a Vid. Aug. de Civ. Dei lib. 21. cap. 17. & lib. 14. c. p. 26. qu. super Exod. li. 2. quest. 18. de peccat. Orig. l. 1. c. 34. & 40. Epist. 59. in solut. q. 6. contra Iulian. Pelag. lib. 5. cap. 3. & 4. de grat. & lib. Arbit. cap. 20. 21. Epist. 120. & 141. Vt medici fædorũ animaliũ felle aut coagulo utuntur ad morbos sanandos, Vid Plut. de sera numinis vindicta. Quid tum elaboratam & distortum quam est ille Discobolos Myronis? Si quis tamen ut parum rectum improbet opus nõne ab intellectu artis abfuerit? Quintil lib. 2 Instit. cap. 13. Plutarch. Symposi. lib. 5. c. 1.

Lambs which otherwise would bee destroyed: though the dogge himselfe by nature is as great an enemy to the Lamb, as the Fox. As the Pharisees were as great enemies to Religion as the Sadduces; yet *Paul* wisely made use of their emnity amongst themselves for his own preservation and deliverance from them both. Nothing more usuall then for God to mannage and direct the sinnes of men to the bringing about of his own purposes and Counsels. *Gen.*50.20. 1 *Sam.* 2.25. 1 *King.* 2.26.27. 2 *Sam.* 12.11. compared with 2 *Sam.*16.22. *Esay* 10.5.6,7 *Act.*4.28. *Psal.*76.10. But now unto *gracious actions*, which belong not at all unto nature *as nature*, but onely *as inspired* and actuated with spirituall and heavenly principles, a more singular and notable influence of God is required, not onely to the *substance* of the action, but more especially to the *rectitude* and goodnesse of it; for wee have no *sufficiency of our selves*, not so much as unto the first offers and beginnings of good in our thoughts, 2 *Cor.*3.5. when we are bid to *work out our own salvation with feare and trembling*, it must be in dependence on the power, and in confidence of the aide of God, for it is *he that worketh in us both to will and to do*, *Phil.*2.11.12. 13. when *we Covenant to turn unto God*, we must withall *pray unto him to turne us*, *Lam.*5.21. *Ier.*31. *God commands us to turn our selves, and to make us a new heart and a new spirit, that we may live*, *Ezek.*18. 30. 31.32. but withall, he telleth us that it is *hee, who gives us one heart, and one way and a new spirit, that we may walk in his Statutes*, *Ezek.*11.19.20 *Ier.* 32.39.

Vide Field of the Church, l.1. cap. 1. Aug. de Civ. Dei l. 12. cap. 9.

32.39. He giveth us *posse, velle, agere, proficere*; the *power* to make us able, the *heart* to make us willing, the *deed* to walk, the *proficiency* to improve, the *perseverance* to finish and perfect holinesse. *David* cannot run in the way of Gods Commandements till he enlarge his heart, *Psal.* 119.32. nothing can finde the way to heaven, but that which comes first from heaven, *Iob.* 2.13. wee cannot give unto God any thing but of his own. *Who am I*, saith *David*, and *what is my people that we should be able to offer so willingly after this sort? for all things come of thee and of thine own have we given thee*, 1 Chron. 29.14.

Sect. 6. For the further understanding of this point, and of the sweet *concord* and concurrence betweene the *will* of man converted, and the effectuall *grace* of God converting, wee shall set down these few propositions:

Vid. Calvin. in Ezek. 11. 19, 20, & Aug. contr. 2. Epist. Pelag. lib. 1. cap. 2. & lib. 2. cap. 5.

1. That there is in man by nature a power or faculty which wee call *Free will*, whereunto belongeth such an indifferency and indeterminacy in the manner of working, that whether a man will a thing, or nill it, choose it, or turne from it, hee doth in neither move contrary to his owne naturall principles of working. A stone moving downward, doth move naturally; upward, contrary to its nature, and so violently. But which way soever the will moves, it moves according to the condition of its created being, wherein it was so made, as when it chose one part of a contradiction, it retained an inward and fundamentall habitude unto the other, like those gates which are so made as that they open both wayes. So that as the

the tongue which was wont to sweare or blasphememe, when it is converted, doth by the force of the same faculty of speaking, being newly sanctified, utter holy and gracious speeches: so the will, which being corrupted did chuse evill and only evill, being sanctified doth use the same manner of operation in chusing that which is good: the created nature of it remaining still one and the same, but being now guided and sanctified by different principles. This wee speak onely with respect to the *naturall manner* of its working; for if we speake of *liberty* in a *morall* or *theologicall* sense, so it is certaine, that the more the will of man doth observe the *right order* of its proper *objects*, and last *end*, the more free and noble it is, the very highest perfection of free will standing in an *immutable adherency* unto *God* as the *ultimate end* of the creature, and all ability of receding or falling from him being the deficiency and not the perfection of Free-will.) And therefore the more the will of man doth cast off and reject God, the more base, servile, and captive it growes. In which sense we affirme against the Papists, that by nature man since the fall of *Adam*, hath no Free-will or naturall power to beleeve and convert unto God, or to prepare himselfe thereunto.

2. In man *fallen*, and being thereby universally in all his faculties levened with vitious and malignant principles; there is a *native privitie* and corrupt force, which putteth forth it selfe in *resisting* all those powerfull workings of the word and spirit of grace, that oppose themselves against the

Gibeuf. de libert. Creat. l. 1. *Melior est cum totus hæret atque constringitur incommutabili Bono, quam cum inde vel ad seipsum relaxatur*, Aug. de doct. Christ. l. 1. c. 21. *Libero arbitrio male utens Homo & se perdidit & ipsum. Sicut enim qui se occidit, utique vivendo se occidit, sed se occidendo non vivit, nec seipsum potest resuscitare cum occiderit: Ita cum libero peccaretur arbitrio, victore peccato amissum est & liberum arbitrium*, Aug. Enchirid. c. 30. & Epist. 107.

the body of sinne, and move the will unto holy resolutions: for the *wisedome of the flesh cannot bee subject unto the Law of God, Rom.8.7. The flesh will lust against the spirit*, as being *contrary* thereunto, *Gal.5.17.* an uncircumcisied heart will alwayes *resist* the holy spirit, *Act.7.51.* there is such a naturall antipathy between the purity of the word and the impurity of the will of man, that he naturally refuseth to heare, and snuffeth at it, and pulleth away the shoulder, and hardneth the heart, and stoppeth the eare, and shutteth the eyes, and setteth up strong holds, and high reasonings against the wayes of God, and is never so well as when he can get off all sight and thoughts of God, and be as it were without God in the world, *Ier.5.3. 6.10.17.23. 19 15. Mal.1.13. 2 Chron.36.16.*

3. According to the degrees and remainders of this naturall corruption, so farre forth as it is unmortified and unsubdued by the power of grace, this originall force doth proportionably put forth it selfe in withstanding and warring against the Spirit of God even in the *regenerate* themselves: A notable example whereof wee have in *Asa*, of whom it is said, that he was wroth with *Hanani* the Seer, and put him in a Prison-house, and was in a rage with him, when hee reproved him for his carnall confidence, *2 Chron.16.10.* and the Apostle doth in many words both state, and bewaile the warring of the *Law* of his *members* against the *law of his minde*, so that when hee did with the one *serve the law of God*, hee did with the other *serve the law of sinne*, and was

Habitat in eis, & mentem Resistentem repugnantemque sollicitat ut ipse conflictus etiamsi non sit damnabilis quia non perficit iniquitatem, sit miserabilis tamen quia non habet pacem. Aug. de nupt. & concupisc. lib.2. cap.2. contra Iulian. Pelag. lib.5.cap.7.

was unable to doe the thing which hee would and the evill which he would not, he did doe by the strength of sinne that dwelled in him, ¶ *Rom.* 7.14,15.

Sect.7. *Aquin. Part.1. qu.19.art.11.*

4. We are to distingish of the will of God, which is set forth in Scripture two manner of wayes; There is *voluntas signi*, or that will of God whereby he requires *us to work*, and which he hath appointed to bee observed by us. His *will* signified in *precepts* and prohibitions. *This is the will of God*, saith the Apostle, *even your sanctification*, 1 *Thess.*4.3. So we are said to prove, to try, to doe Gods will, or that which is pleasing in his sight, *Matth.*7.21. *Rom.*12.2. *Ioh.*8.29. and there is *voluntas beneplaciti*, the will of his *purpose* and counsell, according unto which *hee himselfe* in his owne secret and unsearchable good pleasure is pleased to *work*; for hee *worketh all things after the counsell of his owne will*, Eph.1.11. *whatsoever the Lord pleaseth that he doth in heaven and earth*, *Psal.*135.6. And no second causes can doe any thing else, though they never so proudly break the order of Gods revealed will, but what his *hand and Counsell had before determined*, *Acts* 4.28. *The will of Gods precept* and command is every day violated, resisted, and broken through by wicked men unto their owne destruction: *How often would I, and yee would not?* *Matth.*23.37. *Ierem.*13.11. But the *will of Gods Counsell* and purpose cannot bee resisted or withstood by all the powers of the world; *the Counsell of the Lord must stand*;

and * those very agents that worke purposely to disappoint and subvert it, doe by those very workings of theirs brings it to passe: and when by their owne intentions they are *enemies* to it, by Gods wonderfull ordering and directing, they are *executioners* of it, *Romans* 9.19. *Psalme* 33. 11.115.2. *Proverbs* 19.21. *Esay* 46.10. *Iosbua* 24. 9,10.

* *Multa fiunt à malis contra voluntatem Dei, sed tantæ est ille sapientiæ tantæ que virtutis, ut in eos exitus sive fines quos bonus & Iustos ipse prescivit tendant omnia quæ voluntati ejus videntur adversa*, Aug. de Civ. Dei, lib. 22 c 1. *Alii obediunt, alii ligantur; nemo Leges omnipotentis evadit de Agone Christiano, c 7. Vid.* Bradwardin. de Causa Dei, lib. 1. cap. 32. & Hug. de Sanct Victor. Sum. Sentent. Tract. 1. cap. 13. & de Sacrament. lib. 1. part. 2. cap. 19, 20 & part. 3. cap. 5, 6, 13, 14, 15. Anselm. lib. 1 *cur Deus Homo*, c. 15. Lumbard. lib. 1. dist. 17.

5. According unto this distinction of Gods *will*, wee are to distinguish of his *Call*. Some are *called voluntate signi*, by the will of his *precept*, when they have the will of God made knowne unto them, and are thereby perswaded unto the obedience of it in the ministry of the Gospel: in which sense our Saviour saith, *many are called, but few chosen*, *Matth.* 20.16. and unto those who refused to come unto him that they might have life, he yet saith, *These things I say that you might be saved*, *Ioh.* 5. 34, 40. Others are *called voluntate beneplaciti*, *ordained* first unto eternall life by the free love and grace of God, and then thereunto brought by the execution of that his decree and purpose in the powerfull calling and translating of them from darknesse unto light. And this is to bee called * *according unto purpose*, *Rom.* 8.28. namely, the purpose and counsell of shewing mercy to whom he will shew mercy, *Rom.* 9.18.

* *Vocatio alta & secreta quâ fit ut legi atque doctrinæ accommodemus assensum*, Aug. Epi. 107. *vocatio quâ fit credens: de prædestinat. Sanct.* c. 16, 17.

6. They

6. They who are called, only as the Hen calleth her chicken, with the meere *outward Call* or voyce of Christ in the Evangelicall Ministry, may and doe *resist* this Call, and so perish. *Corazin* and *Bethsaida* and *Capernaum*, were outwardly called by the most powerfull Ministeriall meanes that ever the world enjoyed, both in Doctrine and Miracles: and yet our Saviour tels them that they shall be in a worse condition in the day of Judgement then *Tyre*, *Sidon*, or *Sodom*, *Matth.* 11.21,24. So the Prophet complaines, *Who hath beleeved our report, or to whom is the arme of the Lord revealed*, *Esay* 53.1. which the Evangelist applies unto the argument of conversion, *Iohn* 12.37,40. for so the *hand* or *arme* of the Lord is said to be with his Ministers, when by their Ministery men doe turne to the Lord, *Act.* 11.21. And the same Prophet againe, or Christ in him complaines, *All the day long have I stretched forth my hands unto a disobedient and gainesaying people*: *Esay* 65. 2. *Rom.* 10. 21. So disobedient and gainesaying, that wee finde them resolve sometimes point blank contrary to the Call of God, *Ier.* 44.16, 27. *Ier.* 18.11,12. *Ier.* 2.25. *Matth.* 23.27.

7. They who are *called inwardly* and spiritually, with an *heavenly Call*, *vocatione altâ & secundum propositum*, with such a Call as pursueth the Counsell and purpose of God for their salvation, though they

Sect. 8. *Illud nescio quomodo dicitur frustra deum misereri nisi nos velimus. Si enim Deus miseretur, etiam volumus; ad eandem quippe misericordiam pertinet ut velimus*, Aug. ad Simplician. lib. 1. qu. 2. *Hac gratia quæ occulte humanis cordibus divina largitate tribuitur, à nullo duro corde repulsatur. Ideo quippe tribuitur, ut cordis duritia primitus auferatur*, de prædestinat. Sanct. cap. 8. & contr. 2 Epist. Pelag. lib. 1. cap. 20.

they doe resist *quoad pugnam*, and corruption in them doth strive to beare up against the grace of Christ, yet they doe not resist finally and *quoad eventum*, unto the repelling or defeating of the operation of Gods effectuall grace: but they are thereby framed to embrace, approve, and submit unto that Call, God himselfe working a *good will* in them, captivating their thoughts unto the obedience of Christ, and working in them that which is pleasing in his own sight, *Phil.*2.13. 2*Cor.*10.5.*Heb.*13.21.

§.9. And this is done by a double Act.

1. An act of *spirituall teaching*, and irradiating the minde and judgement with heavenly light, called by the Prophet the *writing of the law in the heart*, and putting it into the inward parts, *Ier.*31.33.2 *Cor.*3.3. and by our Saviour, *The Fathers Teaching*, *Iob.*6.45. and the holy Spirits *convincing* of sinne, righteousnesse and judgement, *Iohn* 16.8,11. and by the Apostle, a *demonstration* of the spirit and power, 1*Cor.*2.4. A spiritnall *revelation* of wisedome out of the word unto the conscience, *Eph.*1.17. For though we are to condemne *fanatick revelations* besides the word, and without it: yet wee must accknowledge *spirituall revelation*, or manifestation of the divine light and power of the word by the holy Spirit in the mindes of men converted: for the word of God being a *spirituall Object*, doth unto the salvificall knowledge of it require such a *spirituall quality* in the faculty which must know it, as may be able to passe a right judgement upon it; for *spirituall*

things

things are spiritually discerned, 1 Cor. 2. 14. It is true, that hypocrites and other wicked men may have very much notionall and *intellectuall knowledge* of the Scriptures, and those holy things therein revealed, *Heb.6.4. 2 Pet.2.21.* But none of that knowledge amounteth unto that which is called the *Teaching of God*, and a spirituall demonstration: for the mysteries of the Gospell were unto this end revealed, that by them we might be brought unto the *obedience of Christ*; and therefore the *knowledge* of them is never *proportioned* or commensurate to the *object*, till the mind be thereby made *conformed unto Christ*, till the conceptions which are framed in us touching God, and sin, and grace, and heaven, and eternall things, be suteable to those which were in the minde of Christ, 1 *Cor.2.16.* Evangelicall truths are not fitted unto meere *intellectuall*, but unto *practicall* judgement. It is such a knowledge of Christ as may fill us *with the fulnesse of God*, *Ephe.3.18.19.* A *knowledge* that must work *communion* with Christ, and *conformity* unto him, *Phil.3.10.* A knowledge that must produce a good *conversation*, *Iam.3.13.* *He that saith he knoweth him, and keepeth not his Commandements, is a liar, and the truth is not in him*, 1 *Ioh.2.3,4.* We doe not know *Christ* till wee know him as our *chiefest good*, as our choycest *treasure*, as our *unsearchable riches*, as *Elect*, and *precious*, and *desireable*, and *altogether lovely*, and the *fairest of ten thousand*, and *worthy of all acceptation*, in comparison of whom all the world besides is as *dung*. The knowledge of Christ is not seeing onely, but seeing

Cibus in somnis simillimus est cibis vigilantium, quo tamen dormientes non aluntur, Aug. Contell. lib.3. cap.6.

Sol non omnes quibus lucet etiam calefacit: Sic sapientia multos quos docet non continuo etiam accendit. Aliud est multas divitias scire, aliud possidere: nec notitia divitem facit, sed possessio. Bernard. in Cant. Serm.23.

Ἕκαστος ἀνθρώπου φύσις θεός. Basil. de martyre manante.

Hominis sapientia pietas est. Aug. Enchirid cap.2. de doctr. Christiana, lib.2.cap. 6.7. & lib.1.cap. 35.

Οἵοις πρὸς ἕκαστος ἐξ τοιοῦτος καὶ τὸ τέλος φαίνεται αὐτοῖς. Arist. Ethic. l. 3. c. 7.

seeing and *tasting*, *Psal.* 34. 8. *Psal.* 119. 103. And therefore they who in one sense are said to have *known God*, *Rom.* 1. 21. are yet in the same place, verse 28. said *not to have God in their knowledge.* It is an excellent speech of the Philosopher, That such as every man is in himselfe, such is the *end* that he works unto, and such notions he hath of that good which is his end. And therefore it is impossible that a wicked frame of heart can ever look upon any supernatuall object as his last end, or as principally desireable. If I should see a man choose a small *trifle* before a rich *jewell*, however hee should professe to know the excellency and to value the richnesse of that jewell; yet I should conclude that hee did not indeed understand the worth of it a right. And therefore unto the perfect and proper *knowledge* of *supernaturall* things, there is required a speciall work of the *grace* and spirit of *Christ* opening the heart, and working it to a spirituall constitution proportionable to such kinde of truths about which it is conversant. The Scripture every where attributeth this worke unto God, and his Spirit; It is *he that giveth a heart* to perceive, and *eyes to see*, and *eares to heare*, *Deut.* 29. 4. It is he that giveth an *heart to know him*, *Ier.* 24. 7. It is he that *manifesteth himselfe* unto those that love him, *Ioh.* 14. 21. It is he that revealeth unto us *by his Spirit the things of God*, 1 *Cor.* 2. 10. It is he that *giveth us an understanding*, 1 *Ioh.* 5. 20. and that *opens the understanding to understand the Scriptures*, *Luk.* 24. 45. *Act.* 16. 14. It is he that *teacheth us to call*

Deum scire nemo potest nisi Deo docente: sine Deo non cognoscitur Deus. Irenæus l. 4. c. 14. *A deo discendum est quid de Deo intelligendum sit, quia non nisi se Authore cognoscitur*, Hil. de Trin. l. 5.

Christ

Christ our Lord, Matth.16.17. 1 Cor.12.3. for the voyce of carnall and corrupt Reason is, *we will not have this man to raign over us*, *Luk.19.14.* Every man naturally frameth and shapeth his notions of *doctrinall matters* unto the manner of his *conscience* and *conversation*, embracing that which is consonant, and rejecting that which is dissonant thereunto, *Mic.2.11. Esay.30.10,11. To the unclean every thing is unclean*, because the very *minde and conscience of such men is defiled*, *Tit.1.15.* This then is the first work in *effectuall calling*, the *opening* of the *eye* of the minde rightly to conceive of the things of God, of the guilt of sin, of the heavinesse of wrath, of the perill of perishing, of the weight and moment of damnation and salvation, of the things that concerne its everlasting peace, of the righteousnesse of Christ, of the beauties of holinesse, of the exceeding abundant weight of glory, of the comforts of the holy Spirit, and the unspeakable and glorious joy shed forth into the heart by believing. These truths the heart is so convinced of, as seriously to ponder them, and to fix its deepest and saddest considerations upon them.

2. An act of *spirituall inclining* and *effectuall determining the will of man* to embrace the *ultimate dictate* of a *minde* thus enlightned, and to make a most free, spontaneous, and joyfull choyce of supernaturall good things thus rightly apprehended, upon a cleare and deliberate consideration of their excellency above all other things, *Phil.3.8.* This Act of *choosing* the Lord for our §. 10.

portion and chiefest-good, and of *cleaving* unto him, we finde often mentioned in the Scripture, *Deut.30.19. Iosh.24.22. Psal.84.10. Heb.11.25. Act.11.23. Psal.119.30,31,173.* for when the soule of a man is so throughly by Gods teaching convinced of the *danger and misery of sinne*, wherein so long as a man continueth, he lives onely to *dishonour God*, and to *undoe himselfe*: of the *benefit of righteousnesse* in Christ, whereby he is *reconciled* unto God, and adopted unto a glorious inheritance: and of the *beauty of Holinesse*, whereby he is *conformed* unto Christ his Head, and fitted for the Inheritance: These previous Acts of *heavenly teaching*, are alwayes seconded with *effectuall operations* upon the *will*, suteable unto themselves: for the *liberty* of the *will* doth not stand in a peremptory *indifferency* unto any object whatsoever (else there should be no liberty in heaven) this is a defect and imperfection, not any matter of power or fredome; *misera vis est valere ad nocendum.* But the *liberty of will* standeth in this, that being a reasonable appetite, it is apt to be led one way or another, to choose one thing or another, according to the dictates of reason, and *servato ordine finis*, with subjection to that which is made appeare to bee the supreame end and happinesse of the soule; for every faculty is naturally subservient to the *ultimate good* of that nature whereof it is a faculty, and should monstrously exorbitate from its use and end, if it should put forth it selfe to the destruction, or refuse to close with that which is the happinesse of the

Operatur Deus in cordibus quid aliud quã voluntatem? Aug.Ep.107. *Certum est nos velle cum volumus, sed ipse facit ut velimus præbendo virtu efficacissimas voluntati.* De grat.& lib. arbit.cap.16.

the soule unto wich it pertaines. As soone as ever therefore the Spirit of grace doth by such a spirituall and practicall demonstration as hath been described, set forth God in Christ as the supreame and most unquestionable end and happinesse of the soule, there are consequently suteable impressions upon the will, determining it unto operations conforme unto such a beautifull and glorious object, and enlarging it to runne unto this Center, to renounce all other things and to cleave onely unto this.

And these Acts upon the will are,

1. By *preventing Grace*, it is bended and excited unto heavenly appetitions, and unto the choyce of such spirituall good things, the soveraigne excellencies whereof have been so sweetly represented. *Good* is the object of the *will*; we cannot will evill under the notion of evill: and amongst good things, that which is by the practicall judgement resolved to bee *best*, and that by the teaching of God himselfe (who neither is deceived, nor can deceive) is the object of the wills *election*: and thus God by his *exciting grace* worketh in us *ipsum velle*, that every Act whereby we choose Christ, and subscribe our name in the role of his souldiers and servants, answering the Call of God by a most chearfull consent thereunto.

2. By *assisting and cooperating Grace* *, it is further enabled to put forth this good will into deed, and so to work towards its salvation, *Esay* 26.12. 1 *Cor*.15.10.

Lastly, by *subsequent Grace*, it is carried on towards

* *Cooperando perficit quod operando incipit; ut velimus sine nobis operatur cum volumus nobiscum cooperatur*, Aug. de grat. & lib. Arbitr. c.17. Enchirid. cap 32. de nat. & grat. cap.31. contr. 2. Epist. Pelag. lib.2. cap.ult. *Non mihi sufficit quod semel donavit nisi semper donaverit. Peto ut accipiam, & cum accepero, rursus peto*, &c. Hier. Epist.

towards perfection, to finish what was begun, and so to proceed from the *beginning of faith* in *vocation* to the *end of faith* in *salvation*, the Spirit of Christ working *in us*, as he himselfe did work *for us* unto a *consummatum est*, saving to *the uttermost those that come unto God by him*, *Phil.*1.6. 1 *Pet.* 9.10. *Heb.*13.21. *Eph.*4.13. *Heb.*7.25.

And by this meanes the *native obstinacy* of the will both in and after conversion is subdued, so that it neither doth nor can overcome the grace of God working effectually with his word: First, because of the *purpose of God*, to shew mercy where he will shew mercy, which can in no wise be resisted. Secondly, because of the *power of God*, in the effectuall applying of that mercy unto the soules of men with admirable *sweetnesse*, with undeniable *evidence*, with ineffable *persuasion*, with omnipotent and invincible *energie*, which no hardnesse of heart is able to refuse, because the proper operation of it is to take away that hardnesse which would refuse it, and that by an act of equall power with that *whereby Christ was raised from the dead*, which all the world was not able to hinder or prevent, *Eph.*1.19. *Col.* 2.12. 1 *Pet.* 1.5. Thus wee see, though wee desire, and endeavour, and purpose, and covenant conversion and amendment of life; yet the whole progresse of conversion, our promises, our covenants, our abilities, our sufficiencies to make good any thing, doe all receive their stability from the grace of God.

§. 11. From whence wee learne: First, Not to put confidence

confidence in our own studies, vowes, purposes, promises of new obedience? *Every man is a lyar*; no sooner left unto himselfe, but hee becomes a miserable spectacle of weaknesse and mutability. Even *Adam* in innocency when hee was to be supported and persevere by his owne strength, though hee had no sinne or inward corruption to betray him, how suddenly was he thrown down from his excellency by Satan with a poore and slender temptation? how strangely did a creature of so high and noble a constitution exchange *God* himselfe for the *fruit* of a tree, believe a *Serpent* before a *Maker*, and was so miserably cheated as to suppose that by casting away Gods *Image*, he should become the more like him? Who could have thought that *David* a man after Gods owne heart, with one miscarrying glance of his eye, should have been plunged into such a gulfe of sinne and misery as he felt into? that so spirituall and heavenly a soule should be so suddenly overcome with so sensuall a temptation? that so mercifull and righteous a man should so greatly wrong a faithfull servant as he did *Vriah*, and then make the innocent blood of him whom hee wronged, a mantle to palliate and to cover the wrong, and make use of his fidelity to convey the letters and instructions for his own ruine? Who could have thought that *Lot*, so soone after he had been delivered from fire and brimstone, and vexed with the filthy conversation of the *Sodomites*, should bee himselfe inflamed with unnaturall, incestuous lust? who could have suspected,

Vide Aug. de correp. & grat. cap. 11.

Vt Bellerophon literas in seipsum scriptas ferebat. Hom. Ili. 2. & Plut. de Curiositate.

suspected, that *Peter* who had his name from a Rock, should be so soone shaken like a Reed, and after so solemn a protestation not to forsake Christ though all else should, to bee driven with the voice of a *Maide* from his stedfastnesse, and with oaths and curses be the first that denied him? Surely *every man in his best estate is altogether vanity*.

Therefore it behoveth us to be alwayes humbled in the sight of our selves, and to be jealous 1. Of our originall *impotency* unto the doing of any good, unto the forbeariug of any evill, unto the repelling of any temptation by our owne power: *In his owne might shall no man be strong*, 1 *Sam.* 2. 9. To bee a *sinner* and to be *without strength*, are termes equivolent in the Apostle, *Rom.* 5.6,8. Nay, even where there is a will to doe good, there is a defect of power to perform it, *Rom.* 7. 18. our strength is not in our selves, but in the Lord and in the power of his might, and in the working of his Spirit in our inner man, *Eph.* 6.10. 3.19. *Phil.* 4.13. If but a good thought arise in our mind, or a good desire and motion bee stirring in our heart, or a good word drop from our lips, we have great cause to take notice of the grace of God that offered it to us, and wrought it in us, and to admire how any of the fruit of *Paradise* could grow in so heathy a *wildernesse*.

2. Of our naturall *antipathy* and reluctancy unto holy duties; our aptnesse to draw back towards perdition; to refuse and thrust away the offers and

and motions of grace; our rebellion which ariseth from the law of the *members* against the law of the *minde*; the continuall droppings of a corrupt heart upon any of the tender buds and sproutings of piety that are wrought within us, our aptnesse to bee weary of the yoke, and to shake off the burden of Christ from our shoulders, *Esay* 43. 22. our naturall levity and inconstancy of spirit in any holy resolutions, continuing but as a *morning dew*, which presently is dryed up, beginning in the spirit and ending in the flesh, having interchangeable fits of the one and the other, like the *Polypus*, now of one colour, and anon of another; now hot with zeale, and anon cold with security; now following *Moses* with Songs of Thanksgiving for Deliverance out of *Egypt*, and quickly after thrusting *Moses* away, and in heart returning unto *Egypt* againe. Such a discomposednesse and naturall instability there is in the spirit of man, that like strings in an instrument, it is apt to be altered with every change of weather, nay while you are playing on it, you must ever and anon bee new turning it; like water heated, which is alwayes offering to reduce it selfe to its own coldnesse. No longer *sun*, no longer *light*, no longer *Christ*, no longer *grace*: If his back be at any time upon us, our back will immediately be turned from him, like those forgetfull Creatures in *Seneca*, who even while they are eating, if they happen to looke aside from their meat, immediately lose the thoughts of it, and goe about seeking for more.

Πολλοὶ τοῦ αὐτοῦ, vide Athenæum, l. 7. c. 19. Tertul. de Pallio c. 3. Plut. qui nat. μαχόμενοι ἀβέβαιοι εἰσὶ ἰσχυροί, οὐ δὲ τῷ αὐτῷ ἀεὶ μένειν ἴσασιν ὅ τι τοῦ. Aristot. Eth. l. 8. τοιοῦτοι ἀν τοῦ ὁ ψυχή. lib. 9. cap. 4. Hoc habent inter cætera boni mores, placent sibi & permanent, Levis est malitia, sæpe mutatur Senec. Epist. 47. Maximum indicium est malæ mentis, fluctuatio, Epist. 120.

3. Of

3. Of the manifold decayes and abatements of the grace of God in us, our aptnesse to leave *our first Love*, *Revel.2.4.* How did *Hezekiah* fall into an *impolitick vainglory**, in shewing all his Treasures unto the Ambassadors of a forraign Prince, thereby kindling a *desire* in him to be master of so rich a Land, as soone as God left him unto himselfe? 2 *King.*20.12,13. How quickly without continuall husbandry will a *Garden* or Vineyard be wasted and overgrown with weeds? How easily is a *ship* when it is at the very shore, carried with a storme back into the Sea againe? How quickly will a curious *watch* if it lie open, gather dust into the wheeles and bee out of order? Though therefore thou have found sweetnesse in Religion, joy in the holy Spirit, comfort, yea heaven in good duties, power against corruptions, strength against temptations, triumph over afflictons, assurance of Gods favour, vigour, life, and great enlargement of heart in the wayes of godlinesse; yet for all this be not high-minded, but feare. Remember the flower that is wide open in the morning when the Sunne shines upon it, may be shut up in the evening, before night come. If the Sunne had not stood still, *Iosbua* had not taken vengeance on the enemy, *Iosh.* 10.13. and if the Sunne of righteousnesse doe not constantly shine upon us and supply us, wee shall not be able to pursue and carry on any victorious affections. While God *openeth his hand* thou art *filled*, but if he *withdraw his face*, thou wilt be *troubled* againe, *Psal.* 104.28,29. Therefore take heed of resting on

* *Lege Imperiali interdicta vini, olei, liquaminis exportatio, ne Barbari gustu illecti promptiùs invaderent fines Romanorum,* Leg.1.Cod. *quæ res exportari non debeat. Et apud Chinenses, exteri in teca Regni Interiora non admittuntur, tantùm in oris maritimis concedituc commercium.* Boterus in Catalog.Imperiorum.

on thine owne wisdome or strength. Thou mayest after all this grieve the Spirit of God, and cause him to depart and hide himselfe from thee: thou mayest fall from thy stedfastnesse, and lose thy wonted comforts; thou mayest have a dead winter upon the face of thy conscience, and be brought to such a sad and disconsolate condition, as to conclude that God hath *cast thee out of his sight*, that he hath *forgotten to be gracious*, and hath *shut up his loving kindnesse in displeasure*; to roare out for anguish of spirit as one whose *bones are broken*; thy soule may *draw nigh to the grave*, and thy life to the destroyers, and thou mayest finde it a wofull and almost insuperable difficulty to recover thy life and thy strength again. It was so with *Job*, Chap. 10. 16, 17. Chap. 13. 26. 27. 28. Chap. 16. 9, 13. Chap. 30. 15, 31. It was so with *David*, *Psal.* 51. 8. *Psal.* 77. 2, 3, 4. It was so with *Heman*, *Psal.* 88. and diverse others. See *Job* 33. 19. 22. *Psal.* 102. 3, 11. *Isa* 54. 6, 11. *Jon.* 2. 3, 4. Therefore we should still remember in a calme to provide for a storme; to stirre up the graces of God continually in our selves that they be not quenched, *1 Tim.* 1. 6. So to rejoyce in the Lord, as withall *to work out our salvation with fear and trembling*, *Psal* 2. 11. *Phil.* 2. 12, 13. never to let the grace of God puffe us up, or make us forgetfull of our own weaknesse; but as the Apostle saith of himself in regard of Gods grace, *when I am weak, then am I strong*, 2 Cor. 12. 10. so to say of our selves in regard of our own naturall corruption, when I am strong, then I am weak.

Sect. 12.

Secondly, This must not so humble us as to deject and dismay us, or make us give over the hope of holding out to the end, when our nature is so weak, our enemies so strong, our temptations so many: but we must withall be quickned by these considerations, with prayer to implore, and with faith to rely on and draw strength from the word, and grace of God, to have alwayes the window of the soule open towards the Sunne of righteousnesse, whereby the supplies of his grace to prevent, excite, assist, follow, establish us, and carry on every good thing which he hath begun for us, may be continually admitted. This is one of the most necessary duties for a Christian, to hold constant and fixed *purposes in godlinesse*: the Scripture frequently calls upon us for them, that *with purpose of heart wee would cleave unto God*, *Act.* 11. 23. That we would *continue in the grace of God*, *Act.* 13. 43. that we would bee *rooted and grounded in love*, *Ephes.* 3. 17. that we would *hold fast the profession of our faith without wavering* *Hebr.* 10. 23. that we would be *stedfast and unmoveable*, *alwayes abounding in the work of the Lord*, 1 *Cor.* 15. 58. that we would look to our selves that wee may *not lose the things which wee have wrought*, 2 *Joh.* ver. 8. that we would *hold fast and keep the works of Christ unto the end*, *Revel.* 2. 25, 26. and it is that which godly men are most earnestly solicitous about, and do strive unto with greatest importunity: *I have purposed that my mouth shall not transgresse*, Psal. 17. 3. *Vnite my heart to feare thy name*, Psal. 86. 11. *My heart is fixed, O God, my heart*

heart is fixed, I will sing and give praise. Psal. 57.7. Therefore in this case it is necessarie for us to draw nigh unto God, who onely can ratifie all our pious resolutions, who giveth *power to the faint*, and to them that have no power encreaseth strength, *Isa.* 40. 29. who onely can settle and stablish the hearts of men, 1 *Pet.* 5. 10. The conscience of our *duty*, the sense of our *frailtie*, the power, malice, and cunning of our *Enemies*, the obligation of our *Covenant*, should direct the soule perpetually unto God for the supply of his grace, that that may in all our weaknesses be sufficient for us, and hold us up that we may be safe, as the Psalmist speaks, *Psal.* 119. 117. and may never through infirmitie or unstableneſſe of spirit violate our own resolutions.

Thirdly, This is matter of great *comfort* unto the godly, that in the midst of so many temptations, snares, impediments, amongst which we walk, not onely the safetie of our *souls*, and securitie of our eternall *salvation*; but even our *present condition* in this life, our *conversion*, our obedience, all our pious purposes of heart, all the progresse we make in an holy *conversation*, do not depend upon the *weakneſſe* and uncertainty of an *humane will*, but upon the infallible *truth*, the constant *promise*, the immutable *purpose*, the invincible *power*, the free *love*, the absolute *grace*, the omnipotent *wisdome* and *working of God*, who doth whatsoever he pleaseth both in heaven and earth, and worketh all things by the counsell of his own will, *I the Lord change not, therefore you sonnes of* Sect. 13.

Jacob *are not consumed*, *Mal.* 3. 6. We poore and weak men change with every winde, strong to day, and weak to morrow: fixed and resolute to day, shaken and staggering to morrow: running forward to day, and revolting as fast to morrow: no hold to be taken of our promises, no trust to bee given to our Covenants. Like *Peter* on the water, we walk one step, and we sink another. All our *comfort* is this, our strength and standing is not founded in our selves, but in the rock whereon we are built, and in the power of God, by which we are kept through faith unto salvation, out of whose hands none are able to pluck us; our verie actions are wrought in us, and carried on unto their end by the *power of Christ*, who hath mercy, wisedome, and strength enough to rescue us, as from the power of hell and death, so from the danger of our own fickle and froward hearts. To see a man when hee is halfe a mile from his enemie draw a sword to encounter him, or take up a stone to hit him, would be but a ridiculous spectacle: for what could he do with such weapons by his own strength at such a distance? But if he mount a canon, and point that levell against the enemie, this we do not wonder at, though the distance be so great: because though the action be originally his, yet the effect of it proceedeth from the force of the materials and instruments which he useth, to wit, the powder, the bullet, the fire, the canon. It seemed absurd in the eye of the enemy for little *David* with a Shepheards bagge and a sling to go against *Goliah* an armed Gyant: and it produced in

his

his proud heart much disdaine and insultation, 1 *Sam.* 17. 41, 42, 43. But when we heare *David* mention the name of God, in the strength and confidence whereof he came against so proud an enemy, this makes us conclude weake *David* strong enough to encounter with great *Goliah*. It is not our own strength, but the love of God which is the foundation of our triumph over all enemies, *Rom.* 8. 38, 39.

But some will then say, then we may be secure; If Gods grace and power be our alone strength, then let us commit our selves and our salvation unto him, and in the meane time give over all thoughts and care of it our selves, and live as wee list; no act of ours can frustrate the counsell or the love of God. To this we answer with the Apostle, *God forbid.* Though the enemies of *Free Grace* do thus argue, yet they who indeed have the grace of God in their hearts, have *better learned Christ:* For it is against the formall nature of the grace and Spirit of Christ to suffer those in whom it dwelleth to give over themselves unto securitie and neglect of God: for grace is a *vitall* and *active principle*, and doth so work *in us*, as that it doth withall dispose and direct *us unto working* to. The propertie of grace is to fight against, and to kill sinne, as being most extremely contrary unto it; and therefore it is a most irrationall way of arguing to argue from the being of grace to the

Doctrina istiusmodi apta nata est ad securitatem omnis Religionis pestem & perniciem bonorum ingenerandam, &c. Remonstr. in Scriptis Dignotitis circa artic. 5. pag. 299.

Nos autem dicimus humanam voluntatem sic divinitus adjuvari ad faciendam Justitiam ut accipiat Spiritum Sanctum quo fiat in animo ejus dilectio dilectioque summi illius & incommutabilis Boni——

Cum id præstiterit Gratia ut maneamus in eo quod aliud facimus si vivemus in eo nisi ut Gratiæ simus Ingrati? nec quia enim qui laudat beneficium medicinæ, prodesse morbos dicit, &c. Quos præscivit ut prædestinaret, prædestinavit ut vocaret, vocavit ut justificaret, justificavit ut glorificaret, Aug. de Spiritu & Liter. cap. 3. 5 6, 30.

life

life of sinne. *How shall wee that are dead to sinne, live any longer therein?* Rom. 6. 2. If we be dead to sinne this is argument enough in the Apostles judgement, why we should set our affections on things above, *Col.* 3. 2, 3. The grace of God doth not onely serve to bring salvation, but to teach us to *deny ungodlinesse and worldly lusts, and to live soberly, righteously and godly, in this present world*, Tit. 2. 11, 12. He who hath decreed *salvation* as the *end*, hath decreed also all the antecedent meanes unto that end to be used in a manner *suteable* to the condition *of reasonable and voluntary agents*: unto whom it belongs, having their *minds* by grace *illightned*, and their *wills* by grace *prevented*, to *cooperate* with the same grace in the further pursuance of their salvation. And if at any time corruption should in Gods children abuse his grace and efficacy unto such presumptuous resolutions, they would quickly rue so unreasonable and carnall a way of arguing, by the wofull sense of Gods displeasure in withdrawing the comforts of his grace from them, which would make them ever after take heed how they turned the grace of God into wantonnesse any more. Certainly, the *more* the servants of God are *assured* of his assistance, the *more carefull* they are in using it unto his own service. Who more sure of the grace of God then the Apostle *Paul*, who gloried of it as that that made him what he was, *By the grace of God I am that I am*; who knew that *Gods grace was sufficient for him*; and that *nothing could separate him from the love of Christ*; who *knew whom he had beleeved*,

ved, and that the *grace of the Lord was exceeding abundant towards him*? and yet who more tender and fearfull of sin? who more set against corruption? more abundant in duty? more pressing unto perfection, then he? This is the nature of grace to animate and actuate the faculties of the soul in Gods service, to ratifie our Covenants, and to enable us to perform them.

Fourthly, As it is singular comfort to the servants of God, That *their own wills* and purposes are in Gods keeping, and so they cannot ruine themselves: so is it also, That *all other mens wills* and resolutions are in *Gods keeping* too, so that they shall not be able to purpose or resolve on any evill against the Church, without leave from him. So then first, when the rage and passions of men break out, Tribe divided against Tribe, brother against brother, father against childe, head against body; when the band of Unitie which was wont to knit together this flourishing Kingdome, is broken like the Prophets staffe, and therewithall the Beauty of the Nation miserably withered and decayed (for these two go still together, *Beauty and Bands*, *Zach.* 11. 10, 14.) we must look on all this as Gods own work. It was he that *sent an evill spirit between Abimelech and the men of Shechem* for the mutuall punishment of the sinnes of one another, *Judg.* 9. 23. It was he who *turned the hearts of the Egyptians to hate his people, and to deale subtilly with them*, Psal. 105. 25. He sent the *Assyrian* against his people, *giving them a charge to take the spoil and the prey, and to tread them down* Sect. 14.

like

like the mire of the streets, *Isa.* 10. 16. 6. Hee appointed the sword of the King of *Babylon*, by his over-ruling direction to go *against Judah*, and not against the *Ammonites*, *Ezek.* 21. 19. 22. He by the secret command of his providence *marked some* for safety, *and gave commission to kill and slay others*, *Ezek.* 9. 4, 5. It is he who giveth *Jacob for a spoil, and Israel to the robbers, and powreth out upon them the strength of battell*, *Isa.* 42. 24, 25. If there be *evill in a City*, in a Kingdome, the Lord hath done it, *Amos* 3. 6. *Isa.* 45. 7. This consideration is very usefull both to *humble us*, when we consider that God hath a controversie against the Land, and that it is he whom wee have to do withall in these sad commotions that are in the Kingdomes; and to quiet and *silence us*, that we may not dare murmurre at the course of his wise and righteous proceedings with us: and to *direct us* with prayer, faith, and patience, to implore, and in his good time to expect such an issue and close, as we are sure shall be for his own *glory*, and for the manifestation of his *mercie* towards his people, and his *justice* towards all that are implacable enemies unto *Sion*.

2. In the troubles of the Church this is matter of singular comfort, that however enemies may say, This and that we will do, hither and thither wee will go; though they may combine together and be mutually confederate, *Psal.* 83. 2, 5. and gird themselves, and take counsell, and speak the word, yet in all this God hath the *casting voyce*. There is little heed to be given unto what *Ephraim saith*, except

except God say the same: without him whatsoever is *counselled*, shall *come to nought*; whatsoever is *decreed* or spoken, *shall not stand*, *Es.*8.9,10. We have a lively *Hypotyposis* or description of the swift, confident and furious march of the great Hoast of *Senacharib* towards *Ierusalem*, with the great terrors and consternation of the Inhabitants in every place where they came, weeping, flying, removing their habitations, *Esay* 10.28,29,30,31. and when he is advanced unto *Nob*, from which place the City *Ierusalem* might be seen, he there shook his hand against *Ierusalam*, threatning what he would doe unto it. And then when the waters were come to the very neck, and the *Assirian* was in the hight of pride and fury, God sent forth a prohibition against all their resolutions, and that huge Army which was for pride and number, like the thick Trees of *Lebanon*, were suddenly cut downe by a mighty one, to wit, by the Angel of the Lord, vers.33.34. compared with *Ezek.* 31. 3,10. *Esay* 17.12, 13,14. 37.36. therefore,

3. Our greatst businesse is to apply our selves to God, who alone is the *Lord that healeth us*, who alone can *joyne the two sticks of Ephraim and Iudah*, and make them one, *Exod.* 15.26. *Ezek.* 27.19. that he would still the raging of the Sea, and command a calme againe. *He can say*, *Ephraim shall say thus and thus*; he hath the hearts of Kings, and consequently of all other men in his hands, *Prov.*21.1. and he *can turne them as rivers of water*, which way soever he will, as men by art can derive waters and divert them from one course to

Herodot. lib. 1. Xenophon. Cyropæd. lib. 7. Salianus. Anno mundi 3515. §. 5 & 3516 §. 22. Sir W. Raleigh, lib. 3. cap. 3. §. 5.

another (as they did in the Siege of *Babylon*, as Historians tell us, whereunto the Scripture seemeth to referre, *Esay* 43.15,16. *Esay* 44.23,28. *Ier.*50.23. *Ier.*51.36.) he can sway, alter, divert, over-rule the purposes of men as it pleaseth him, reconciling Lambs and Lions unto one another, *Esay* 11.6. making *Israel*, *Egypt*, *and Assyria* agree together, *Esay* 19.24,25. hee can say to *Balaam* Blesse, when his mind was to Curse, *Iosh.*24.10. he can turne the wrath of *Laban* into a covenant of kindnesse with *Iacob*, *Gen.*31.24,44. and when *Esau* had advantage to execute his threats against his brother, he can then turne resolutions of cruelty into kisses, *Gen.*33.4. and when *Saul* hath compassed *David* and his men round about, and is most likely to take them, he can even then take him off by a necessary diversion, 1 *Sam.* 23.26,27, 28. This is the comfort of Gods people, That what ever men say, except God say it too, it shall come all to nothing. He can *restraine the wrath of men* whensoever it pleaseth him, and he will doe it, when it hath proceeded so farre as to *glorifie his power*, and to make way for the more notable *manifestation of his goodnesse* to his people, *Psal.*76.10. And thus farre of Gods answer to the Covenant of *Ephraim*. They promised to renounce Idols, and here God promiseth that they should renounce them.

§. 15. Now there are two things more to be observed from this expression, *What have I to doe any more with Idols?* 1. That in true Conversion God maketh our speciall sinne to be the object of our greatest

greatest detestation: which point hath beene opened before. 2. From those words *any more*, That the nature of true repentance is *To break sin off*, as the expression is, *Dan.*4.27. and not to suffer a man to continue any longer in it, *Rom.*6.1,2. It makes a man esteeme *the time past sufficient* to have wrought the will of the Gentiles, 1 *Pet.*4.2,3.and is exceeding thrifty of the time to come, so to redeeme it as that God may have all: doth not linger, nor delay, nor make objections, or stick at inconveniences, or raise doubts whether it be seasonable to goe out of *Egypt* and *Sodome* or no: Is not at the sluggards language *modo & modo*, a little more sleepe, a little more slumber: nor at *Agrippas* language *almost thou perswadest me*: nor at *Felix* his language, *when I have a convenient season I will send for thee*: but *immediately* resolves with *Paul* not to conferre with flesh and bloud, *Gal.*1.16. and *makes haste* to flie from the wrath to come, while it is yet to come, before it overtake us, *Luk.*3.7. doth not make anxious or cavilling questions, *What shall I doe for the hundred talents?* How shall I maintaine my life, my credit, my family? how shall I keep my friends? how shall I preserve mine Interests, or support mine estate? but ventures the losse of all for the excellency of the knowledge of Christ, *Matth.*13.46.*Phil.*3.7,8. is contented to part with a skie-full of Starrs for one Sunne of Righteousnesse. The Converts that returne to Christ, come like *Dromedaries*, like *Doves*, like *Ships*; no *wings*, no *sailes* can carry them fast enough from their former courses unto him,

Non erat omnino quod responderem veritate convictus, nisi tantum verba lenta & somnolenta, modo, ecce modo, fine paululum. Sed modo & modo non habebant modum, Aug. confess. lib.8. c.5. *Da mihi castitatem & continentiam, sed noli modo; timebam ne me cito exaudires, & cito sanares*, Ibid.cap.7.

Esa.60.6,7,8,9. *Abraham* is up *betimes* in the morning though it be to the sacrificing of a Son, *Gen.22.3.* *David makes haste, and delayes not when he is to keepe Gods Commandements*, *Psal.119.60.* when Christ called his Dicipies, *immediately they left their nets*, their Ship, their Father, and followed him, *Matth.4.20,22.* This is the mighty power of Repentance; It doth not give *dilatory answers*, It doth not say to Christ, *goe away now, and come to morow*, then I will heare thee; I am not yet old enough, or rich enough, I have not gotten yet pleasure, or honour, or profit, or perferment enough by my sinnes; but presently it heares and entertaines him. I have sinned enough already to condemn, to shame, to slay me; I have spent time and strength enough already upon it, for such miserable wages as shame and death come to; Therefore I will never *any more* have to doe with it. This is the sweet and most ingenuous voyce of Repentance; *The thing which I see not, Teach me, and if I have done iniquity, I will doe no more*, *Iob* 34. 32. There is no sinne more contrary to *repentance* then *Apostacie:* for godly sorrow worketh *Repentance unto salvation* which the soule never findes reason to repent of, 2 *Cor.7.10,11.* Let us therefore take heed of an *evill heart of unbeliefe in departing from the living God*, *Heb.3.12.* and of *drawing back* unto perdition, *Heb.10.39.* of dismissing our *sinnes*, as the Jewes did their *servants*, *Ier.34.16.* and calling them back again: for *Satan* usually *returnes with seven more wicked spirits*, and maketh the last state of such a man worse then the first,

first, *Luk*.11.26. *Ground* which hath been a long time laid downe from tillage unto pasture, if afterwards it bee *new broken*, will bring a much greater crop of corne, then it did formerly when it was a common field. And so the heart which hath been taken off from sinne, if it returne to it againe, will bee much more fruitfull then before. As *lean bodies* have many times the *strongest appetite*, so lust when it hath beene kept leane, returnes with greater hunger unto those objects that feed it. A *streame* which hath beene *stopped*, will runne more violently being once opened againe. Therefore in Repentance wee must shake hands with sinne for ever, and resolve never more to tamper with it.

Now in that the Lord saith, *I have heard him and observed him*: we learne hence: First, That God heareth and answereth the *prayers* only of *penitents*. When a man resolves I will have *no more* to do with sinne, then, not till then, doth his *prayer* finde way to God. Impenitencie clogs the wing of devotion, and stops its passage unto Heaven. The *person* must be accepted before the *petition*: *Christ Iesus* is the *Priest* that offereth, and the *Altar* which sanctifieth all our services, 1*Pet*.2.5. *Esay* 56.7. And Christ will not be their *Advocate* in *Heaven*, who refuse to have him their *King on earth*. The Scripture is in no point more expresse then in this. *If I regard iniquity in my heart, the Lord will not heare me*, *Psal*. 66.18. Prayer is a powring out of the heart; if iniquity be harboured there, prayer is obstructed, and if it doe break out

§. 16.
Solenne erat eos quibus puræ manus non erant sacris arceri, Brisson. de formul. lib. 1.
Χειροὶ δ' ἀνίπτοισιν ἀδὲ λιβάσσαι ἄειδον· οὐδ' ἄρα κέλομαι· ἀλλὰ πρὸς Κρονίωνα κιόντα καὶ λοῦσε· πανάλυτον δὲ κόμισσον, Hom. Iliad. 3.
Etiam impiæ initiationes arcent profanos, Tertul. Apol.
Quantum à præceptis tantum ab auribus Dei longe sumus, Tertul.

out, it will have the sent and savour of that iniquity upon it. *The sacrifice of the wicked is an abomination to the Lord*, *Prov.*15.8. both because it is *impure* in it selfe, and hath *no Altar* to sanctifie it. *He that turneth away his eare from hearing the Law, even his prayer shall be an abomination*, *Prov.* 28.9. Great reason that God should refuse to heare him who refuseth to heare God; that hee who will not let God beseech him (as hee doth in his word, 2*Cor.*5.20.) should not be allowed to beseech God, *Prov.*1.24.28. *Esay* 1.15. *His eare is not heavie* that it cannot heare, *but iniquitie separates* between us and him, and hides his face that he will not heare, *Esay.*59.1,2. *Ezek.*8.18. *God heareth not sinners*, *Ioh.* 9.31. the prevalency of prayer is this that it is the *prayer of a righteous man*, *Lam.*5.16. And indeed *no wicked man can pray* in the true and proper notion of prayer. It is true, there is a kinde of *prayer of nature*, when men cry in their distresses unto the God and Author of nature, for such good things as nature feeleth the want of, which God in the way of his generall providence and Common mercies is sometimes pleased to answer sutably to the naturall desires of those that aske them. But the *prayer of faith* (which is the true notion of prayer, *Rom.*10.14. *Iam.*1.15.) goes not to God as the Author of *nature*, but as the God of *grace*, and the Father of Christ, and doth not put up meer *naturall*, but *spiritual* requests unto him as to an *heavenly Father*, which requests proceed from the spirit of grace and supplication, teaching us to pray as we ought,

Zach.

*Zach.*12.10. *Rom.*8.26,27. *Gal.*4.6. So that they who have not the spirit of Christ enabling them to cry *Abba Father*, are not able to pray a prayer of faith. Prayer hath two wills concuring in it when ever it is right, *Our will* put forth in *desires*, and *Gods will* respected as the *rule* of those desires: for wee are not allowed to desire what we will our selves of God, but we must ask *according to his will*, 1 *Ioh.*5.14. Now whensoever *impenitent* sinners pray for *spiritually* things, they doe ever pray contrary to one of these Two wills: when they pray for *mercy* and pardon, they pray *against Gods will*, for that which God will not give: for mercy is proposed to, and provided for those that *forsake sinne*, *Prov.*28.13. hee who choseth to hold fast sinne, doth by his *owne election* forsake mercy: for the *goodnesse of God leads to repentance*, *Rom.*2.4. Gods mercy is a *holy mercy*, It will *pardon sinne forsaken*, but it will not *protect sinne retained*. Againe, when they pray for *grace*, they pray *against their owne will*, for that which they themselves would not have: It is impossible that a man should formally will *the holding fast* and continuing in *sinne* (as every impenitent man doth) and with the same will should truly desire *the receiving of grace*, which is destructive to the continuance of sinne: and if a wicked man do truly *will* the grace of God when he prayes for it, why doth he *refuse* the same grace, when he heareth it in the Ministry of the Word offered unto him? If God offer it, and he desire it, how comes it not to be received? Certainly there is not any thing in the corrupt heart

Gemendi & interpellandi inspirans affectũ, Aug.Ep.105. *Inspirans desiderium etiam adhuc incognitæ tantæ rei, quam per patientiam expectamus*, Ep.121.c.15.

Interdum obnixè petimus, quod recusaremus si quis offerret — multa videri volumus velle, sed nolumus —— Sæpe aliud volumus, aliud optamus, Et verum ne Dis quidem dicimus, Sen. Epist.95.

heart of man by nature which can willingly close with any sanctifying grace of the Spirit of Christ. *Selfe-deniall* is a concomitant in all Acts of *grace*, and *selfe-seeking* in all acts of *lust*; and therefore where there is nothing but lust, there can be no reall volition of grace which is so contrary unto it.

§. 17. This teacheth us to have *penitent* resolutions, and *spiritull aimes* in all our *prayers*, if we would have them prevaile at the throne of grace. We are now under the heavy calamity of a Civill warre: And very desirous we are it should be removed; we suffer and languish, and fret, and pine away, and we complaine every where of want, and violence. But who set themselves to cry mightily to God, and call upon their soule as the Marriners upon *Ionah, O thou sleeper, what meanest thou, arise, call upon God?* Haply we goe so farre, we pray too, and yet receive no answer, because we *ask amisse*, *Iam.*4.1,2,3. wee are troubled that our *lusts* are abridged of their fuell, or that our *nature* is deprived of her necessaries, and for these things wee pray. But till our troubles bring us to seek God more then our selves; make more sensible of his *wrath* then of our owne *wants*; more displeased at what *offends him*, then at what pincheth and *oppresseth our selves*; we cannot promise our selves an answer of peace. The *Marriners* cryed, and the Tempest continued still, *Ionah* was to be cast over; so long as there was a fugitive from God in the Ship, the storme would not cease. Never can wee promise our selves any comfortable fruit of our prayer

prayers, till the aime of them is *spiritual*, that *God* may be honored, that his *Church* may be cleanſed & reformed, that our *lives* may be amended, that whatſoever forſakes God in us may be caſt away. Till *Gods whole work be performed upon Mount Sion & upon Ieruſalem*, we cannot promiſe our ſelves that he will call in his Commiſſion and Charge to take the ſpoile and the prey, *Eſay* 10.12. And therefore our greateſt wiſedome is to conſider what God calls for, to make it our prayer, and endeavours, that his will and counſell may be fulfilled; the more wee make God our end, the ſooner we ſhall recover our peace again.

Secondly, We learne, that our *performance of duty*, doth depend much upon *Gods hearing* and anſwering *of Prayer*. *Ephraim* will have no more to doe with Idols, becauſe God hath heard him. *Prayer* is the *key of Obedience*, and the introduction unto duty. The principles of duties are, *wiſdome* to know and order them; *will* to deſire and intend them; *ſtrength* to performe and perſevere in the doing of them: And all theſe are the product of *Prayer*. *If any want wiſedome, let him ask it of God*, *Iam.*1.5. ſo *Solomon* did, 1 *Kings* 3.9. and who am I, and what is my people ſaith *David*, that wee ſhould bee able *to offer ſo willingly*? for all things come of thee. 1 *Chron.* 29. 14. and the Apoſtle prayes for the *Epheſians* that God would grant them to be *ſtrengthened with might* by his Spirit in the inward man, *Ephe.* 3. 16. the *Principles of duty* are the *fruits of Prayer*, and therefore the performance of duty doth much depend on the §. 18.

hearing, and answering of prayer.

§. 19. Thirdly, we learne from *Gods observing*, or having a carefull and vigilant eye upon *Ephraim*, that when we renounce all carnall and sinfull confidence, and cast our selves wholly upon God, engaging his eye of favour and providence unto us, this will be a most sufficient protection against all the cruelties of men. One would think when we heare a *sword* threatned, dashing of Infants, ripping of women, the Prophet should have called on them to *take* unto them *weapons* to make resistance (and certainely the use of meanes in such cases is necessary; the sword of the *Lord* doth not exclude the sword of *Gedeon*.) One would thinke, *Take to you words*, were but a poore preparation against a destroying enemy: yet this is all that the Prophet insists on; when the *Assyrian* comes against you, do you Take with you words; your *lips* shall be able to defend more then his *Armies* can annoy. Words uttered from a penitent heart in time of trouble unto God, are stronger then all the preparations of flesh and bloud, because that way as *prayer* and *Repentance* goe, that way *God* goeth too. *Amalek* fights, and *Moses* speakes unto God in the behalfe of *Israel*, and the lifting up of his hands prevailes more then all the strength of *Israel* besides, *Exod.* 17. 11,12. *One man of God* that knowes how to manage the cause of *Israel* with him, is *the Chariots and horsemen of Israel*, 2 *Sam.* 2. 12. What huge Armies did *Asa* and *Iehoshaphat* vanquish by the power of Prayer? 2 *Chron.* 14. 11. 20.23,25. Till God forbid prayer,

as

as he did to *Ieremy.* 7. 16. 11. 14. and take of the hearts of his ſervants from crying unto him in behalfe of a people, we have reaſon to hope that he will at laſt think thoughts of mercy towards them. *Exod.* 32. 10, 14. and in the meane time, when they are reduced to the condition of *fatherleſſe children*, he will be a *Guardian* unto them; his eye of providence and tuition will obſerve them, and take care of them; *He is the Father of the fatherleſſe, and Iudge of the widow, even God in his holy habitation, Pſal.* 68. 3.

Now in that he ſaith, *I am a green firre tree*, It is a promiſe made in oppoſition to all the vaine ſuccors which they relyed on before, intimating that inſtead of them he would be their defence and ſhelter, that they ſhould not need to hide themſelves under ſuch narrow refuges. Whatſoever humane wiſdome, wealth, power, or other outward meanes men have to defend themſelves withall, yet they ſhall never finde any true and ſolid protection but in and from God after ſound converſion unto him. The *firre-tree Pliny* ſaith, caſteth not its leaves, and ſo yeelds a perpetuall ſhade both in winter and in ſummer. To note that ſound converſion yeeldeth comfort in all conditions of life. *Though the earth be removed and the mountaines carried into the midſt of the Sea, &c. Pſal.* 46. 2,3. *Habac.* 3. 16, 17, 18. *However it be, God is good to* Iſrael, *and it ſhall goe well with the righteous; he will be for a ſanctuary to his people that they need not bee afraid, Eſay* 8. 12,13,14. If you would have your hearts above all the troubles of the world, get un- §. 20.

der this *firre tree*, cast you selves under this protection, get into the *Chamber* of Gods providence and promises, and then though the troubles of the world may strip you of all outward comforts, yet God will be all unto you.

Lastly, in that hee saith, *From me is thy fruit found:* We learne, that though good works be *Ours* when they are done by us, yet they come *from God* who enableth us to doe them; *we beare* them, but *God worketh* and produceth them in us: The *duty* is *ours*, but the *efficacy* and blessing is *his*. This falleth in with what hath been handled in the first Doctrine; and therefore I shall say no more of it.

THE

THE SEVENTH SERMON.

HOSEA Chap. 14. ver. 9.

9. *Who is wise, and he shall understand these things? Prudent, and he shall know them? for the wayes of the Lord are right, and the just shall walke in them: but the transgressours shall fall therein.*

THese words are a most patheticall *close*, and as it were a *Seale* which the Prophet setteth to all the Doctrine of his whole book, & to the course of his Ministery; implying, first, A strong *asseveration* of the truth of all those things which he had in the name of God delivered unto them. Secondly, An elegant and forcible *excitation* of the people unto a sad & serious pondering of them, laying to heart the sins therein charged, the duties therein required, the judgments therein threatned, the blessings therein promised. And withall thirdly, a tacit *complaint* of the paucity of those who were wise unto salvation, and of the

§. 1.

the desperate use which wicked men make of the word of God, and the Ministery of his Grace; namely, to stumble at it, and to turn it unto themselves into an occasion of ruine.

Who is wise, and he shall understand? &c.] The interrogation is first a secret *exprobration* of *folly* unto his hearers, or the greatest part of them: for so this kind of *interrogation* doth frequently in Scripture intimate either a *negation*, or at least the *rarenesse* and difficulty of the thing spoken of: as *Who hath knowne the mind of the Lord?* 1 *Cor.* 2. 16. *Who shall lay any thing to the charge of Gods Elect?* *Rom.* 8. 33. These are *negatives*. *Who knoweth the power of thine anger?* *Psal.* 90. 11. *Who amongst you will give eare to this?* *Esay* 42. 23. *Who hath believed our report? or to whom is the arme of the Lord revealed?* *Esay* 53. 1. These are *Restrictives*. Who? that is, few or none are such. Secondly, An *earnest wish* and desire of the Prophet. O that men were wise to understand these things and lay them to heart! as, *Who shall deliver me from this body of death?* that is, O that I were delivered! *Rom.* 7.24. *Who will shew us any good?* *Psal.* 4. 7. that is, O that any could dõe it. Thirdly, A strong *affirmation* or demonstration wherein true wisdome doth indeed consist; and what men that are truly wise, will doe, when the wayes of God are by the Ministery of his servants set forth before them; namely, ponder and consider the great weight and consequence of them, as *Jer.* 9. 12, 13. *Who is the wise man that may understand this?* namely, as it followeth, *for what the Land perisheth*, and is burnt up

Vid. Glassii Rhetor. Sacr. Tract.2.cap.5

up like a wilderneſſe that none paſſeth thorow? And the Lord ſaith, *becauſe they have forſaken my Law, which I ſet before them*, &c. This is the Character of a wiſe man, to reſolve the judgements that are upon a people, into their proper original, and not to alledge *non cauſam pro cauſa*. Fourthly, a vehement *awakening and quickning* of the people unto this duty of ſad attendance on the words which he had ſpoken unto them, as *Exod.* 32. 26. *who is on the Lords ſide?* Let him come unto me. and 2 *Kings* 9. 32. *Who is on my ſide? who?* So it is, as if the Prophet ſhould have ſaid, there are none of you who have been my hearers, but would willingly retain the reputation of wiſe and underſtanding men, and would eſteem it a high indignitie to be recorded unto all Ages for fooles and madd men. Well, I have preached amongſt you many yeares together (ſixty are the feweſt that we can well compute, ſome ſay ſeventy, others above eighty) but alas, what entertainment hath mine Embaſſage received? what operation or ſucceſſe hath it had amongſt you? are there not the Calves ſtill ſtanding at *Dan* and *Bethel*? do not carnall policies prevaile ſtill againſt the expreſſe will of God? O if there be any wiſe, any prudent men amongſt you, (and O that all Gods people were ſuch) let them, now at length in the cloſe of my Miniſtery towards them, ſhew their wiſdome, by giving heed to what I have declared from the Lord, that they may learn to walk in Gods righteous wayes, and may not ſtumble and periſh by them.

Here

§. 2. *Duæ sunt partes Rationis secundum Philosophum, una διανοητικὴ, altera λογιστικὴ, qua ratiocinamur & deliberamus in ordine ad mores.* Vide Arist. Ethic. lib. 6. ca. 2. & cap. 8.

Here are two words used to expresse the wisedome which God requireth in those who would fruitfully heare his word; the one importing a *mentall knowledge* of the things, and the other a *practicall and prudentiall judgement* in pondering them, and in discerning the great moment and consequence of them unto our eternall weale or woe. So the Apostle prayes for the *Colossians*, That they might be filled with the knowledge of Gods will *in all wisedome and spirituall understanding*, *Col.* 1. 9. In meere notionall things which are only to be known for themselves, and are not further reducible unto use and practice, it is sufficient that a man knowes them. But in such things the knowledge whereof is ever in order unto a further *end*, there is required besides* the *knowledge* it self, a faculty of *wisdome* and judgement to apply & manage that knowledg respectively to that end, & for the advancement of it. Now we know that *Theologicall* learning is all of it *practicall*, and hath an intrinseall respect and order unto * *worship and obedience*: therefore it is called the *knowledge of the truth which is after godlinesse*, Tit. 1. 1. *The feare of the Lord is the beginning of wisedome, and a good understanding have all they that doe his Commandements. Psal.* 111. 10. keep his judgements and doe them, *for this is your wisedome and understanding*, *Deut.* 4. 6. therefore, besides the bare knowledge of truth, there is required wisdome, and spirituall understanding to direct that know-

* Οὐ τοῦ εἰδέναι μόνον φρόνιμος ἀλλὰ καὶ τοῦ πρακτικός, *Arist. Ethic. l. 7. cap. 11.*

† Οἱ δ' ἂν μὴ ἐνείσιον βιῶντες ὡς ἐδίδαξε, γνωσεῖ δώσουσι μὴ ὄντες χριστοί, κἂν λέγωσι διὰ παλαίστης τὰ τοῦ Χριστοῦ διδάγματα, *Justin Martyr. Apol* 2.

qui Christiani nominis opus non agit, Christianus non esse videtur. Salvian. de Gubern. Dei lib. 4.

ledge

ledge unto those holy uses & saving ends for which it was intended.

The *doubling* of the sentence is the *augmenting* of the sence, to note, that it is the supreme and most excellent act of wisedom and prudence so to know the word and the wayes of God, as with a practicall judgement to ponder them in order to salvation.

Sect. 3.

By *the wayes of the Lord* we are to understand 1. The wayes of his judgements, and of his wonderfull *providence* towards men: which however to the proud and contentious spirit of the wicked they may seeme *perverse* and *inordinate*, and are to the eye of all men * *unsearchable:* are yet by spiritualll wisedome acknowledged to be most *righteous* and holy, to have no crookednesse or disorder in them, but to be carried on in an even and strait way unto the ends whereunto his holy counsell doth direct them. *His workes are perfect, and all his wayes are Judgement*, Deut. 32.4. When *Jeremy* had a minde to plead with the Lord concerning his *Judgements*, yet he premiseth this as a matter unquestionable *That God was righteous in them all*, Ier. 12.2.

Iudicia Dei plerunque occulta, nunquam injusta, Aug. Serm. 88. *de Tempore.*

Ἀγαθὴ ἡ τοῦ θεοῦ δικαιοσύνη, *Clem. Alex. vid Tertul. contra. Marcion. lib. 2. cap. 11, 12, 13, 14, 15, 16.*

2. The wayes of his *will, word, and worship*; so the word is often taken in Scripture to signifie the Doctrine which men teach, as *Math.* 22. 16. *Act.* 13. 10. *Act.* 18. 25. 22. 4. and damnable heresies are called *pernicious wayes*, in opposition to the *way of truth*, 2. *Pet.* 2. 2. and the rites or rules of corrupt worship are called by the Prophet the *way of Beersheba*, *Amos* 8. 14. And these wayes of God are likewise

wise very strait, which carry men on in a sure line unto a happy end. *Psal.* 19.8. whereas wicked ways have crookednesse and perversnesse in them, *Psal.* 125. 5. and this way seemes here chiefly to bee meant because it followes, *The Just will walke in them*, that is, they will so ponder and judge of the righteous wayes of God in his word, as to make choyce of them for their way of happinesse wherein they intend to walk, as the Psalmist speaks, *I have chosen the way of thy truth*, *Psal.* 119. 30. *Psal.* 25. 12. Whereas wicked men being offended at the purity of divine truth, do stumble and fall into perdition as the *Chaldee* Paraphrast expresseth this place.

The words are a powerfull and patheticall stirring up of the people of *Israel*, unto the consideration and obedience of the doctrines taught by the Prophet in his whole Prophecie. The arguments which he useth, are drawn, first, from the character of the *persons*: *who is wise, he shall understand*, &c. Secondly, from the nature of the doctrine taught: *for the wayes of the Lord are right*. Thirdly, from a double use and fruit of it made by different sorts of men. To the *Just*, It is a way of happinesse, they will *walke*: To the *wicked*, it is an occasion of stumbling, They will *fall therein*.

Touching the persons, we observe two things; the one intimated, their *paucity*, the other expressed, their *prudence*.

Sect. 4. From the former consideration we may note, That there are *few men* who are *wise unto salvation*, and who doe seriously attend and manage the ministry

nistry of the word unto that end. If there be any kind of accidentall *Lenocinium* to allure the fancies, or curiosities, or customary attendances of men on the ordinances: *eleganey* in the speaker, *novelty* and quaintnesse in the matter, *Credit* or advantage in the duty; upon such inducements many will wait on the word; some to heare a *sweet song*, *Ezek.* 33. 32. others to heare some *new Doctrine*, *Act.* 17. 19. some for *Loves*; to promote their secular advantages, *Iob.* 6. 26. having one and the selfe same reason of following Christ which the Gadarens had when they entreated him to depart from their coasts. But very few there are who doe it *propter se*, and with respect to the primary use and intention of it. Our Prophet seemes to doe, as the Philosopher did, who lighted a candle at noone to find out a wise man indeed, *torun to and fro through the streets, and in the broad places, to finde a man that seeketh the truth*, as the Lord commanded the Prophet *Jeremy*, *Ier.* 5. 1. How doth the most elegant of all the Prophets complaine, *Who hath beleeved our Report? Isa.* 53. 1. *Isa.* 49. 4. How doth the most learned of the Apostles complaine, that the preaching of the Gospel was esteemed *foolishnes*, 1. *Cor.* 1. 23. *Noah* was a Preacher of righteousnesse to *a whole world* of men, and yet but eight persons saved from the flood, and some of them rather for the families sake then their owne, 1. *Pet.* 3. 20 *Paul* preached to an whole *Academy* at *Athens*, and but a very few converted, *Act.* 17. 34. some disputed, and others mocked, but few beleeved the

Rari sunt qui philosophantur. Iulpian. P. de Excusationibus Leg. 5. Rari quippe Boni, numero vix sunt Totidem quot Thebarum portæ vel divitis ostia Nili. Iuvenal. Sat. 13

things which they were not able to gain-say. *Hezekiah* sent messengers into all *Israel* to invite them unto the true worship of God at *Jerusalem*; but they were mocked and laughed to scorne, and a *remnant* only humbled themselves, and came to *Ierusalem*, 2. *Chron.* 30. 10, 11. (whereunto the Prophet seemeth to allude, *Isai* 17. 6. 24. 13.) Though a *gun* be discharged at a whole flight of birds, there are but few killed. Though the *net* be spread over the whole pond; but a few fishes are taken; many thrust their heades into the mud, and the net passeth over them: and so most hearers doe busie their heads with their owne sensuall or wordly thoughts, and so escape the power of the word. In the richest Mine that is, there is much more earth and drosse digged out then pure mettall. Christs flock in every place is but a *littleflock*, *Luk.* 12. 32. *Few chosen*, *Math.* 20. 16. *few saved*, *Luk.* 13. 23. *few that finde the narrow way*, which leadeth unto *life*, *Math.* 7. 13, 14. The *basest* creatures are usually the *most numerous*, as flies, and vermine: *b* those that are more noble, are more rare too. The people of the God of *Abraham* are in the Scripture stile Princes and Nobles, *Psal.* 47. 9. *Act.* 17. 11. 1. *Pet.* 2. 9. and how few are such kinde of men in comparison of the vulgar sort? They are indeed many in themselves, *Heb.* 2. 10. *Revel.* 7. 9. but very few and thin being compared with the rest of the world.

b τὰ μέγιστα μονοτόκα τῶν ζώων ὄντα. *Arist. de Generat. Anima lib.* 4. *cap.* 4. *unum pario, sed Leonem.* vid. a Gell. l. 13. c. 7. Gesner. de quadruped. in Elephanto. & Leone. C.

Sect. 5.

We must therefore learne not to be offended or discouraged by the *paucity* of sincere professours, no more then wee are in a civill State by the paucity

city of wise Counsellors and Polititians in comparison of the vulgar people. It is no strange thing at all in any societies of men to see the *weaker* part more then the *wiser*. If but few attend the right wayes of the Lord, and walke in them, remember it is a worke of *wisedome*, and such wisedome as cometh *from above*, and hath no seeds or principles in corrupt nature out of which it might be drawne: nay against which all the vigour of carnall reason doth exalt it selfe; so that the [c] more naturall wisedome men have, the more in danger they are to despise and undervalue the wayes of God, as being better able to reason and to cavill against them, *Math.* 11. 25. *Act.* 4. 11. *Iohn* 7. 48. 1. *Cor.* 20. 28. 2. 8. 2. *Cor.* 10. 5, 6. Therefore first in the ministry of the word wee must continue our labour, *though Israel be not gathered*, *Esay* 49. 4, 5. We must stretch out our hands, though it be *to a disobediint and gain saying people*, *Esay* 65. 2. *whether they will hear, or whether they will forbeare*, we must speak unto them, be they never so rebellious, *Ezek.* 2. 7. and the reason is, because the word is never in vaine, but it doth ever *prosper in the worke whereunto God sends it*, *Esay* 55. 11. If men be righteous, they *walk*; if wicked, they *stumble*, and in both there is a *sweet savour unto God*, 2. *Cor.* 2. 15. Gods worke is accomplished, his glory promoted, the power of his Gospel commended in the one and the other [e]:

c Pudet doctos homines ex discipulis Platonis fieri discipulos Christi &c. vid. Aug. de civit. Dei l. 10. c. 29. & l. 13. c. 16. & Ep. 102 δ ὑπακούειν ἀναγγέλλον παρακύσασι κριτήριον. Clem. Alex. in protrept.

e Vultures augurio fugantur & scarabei rosa Plin. & Ælian. καυδάρους βοῦν χριόντας μύρῳ τελευτᾶν λέγουσι. Clem. Paedag. l. 2. c. 8.

ἀγαθὸς Στοϊκὸς ἥρως ὥσπερ οἱ καυδάροις λέγοντας τὸ μὲν μύρον ἀπολέσειν, τὰ δὲ νοσώδη διώξειν. Plutarch. Quod Stoici doceant absurdiora poetis. μύρον τῇ πυρετῷ βοηθεῖ, τὸ δὲ καυδάρῳ ὀδόρα. Nisseni Hom. 3. in Cantic. τὸν ἄλυπον ὀδμὴ μύρων ἐκταράττεσθαι καὶ μαίνεσθαι λέγουσι. Plutarch. in conjugalib. precept.

as the vertue of a *sweet savour* is seene as well by the *Antipathy* which one creature hath unto it, as by the *Refreshment* which another receiveth from it: the strength of a rock, as by holding up the house that is built upon it, so by breaking in pieces the ship that doth dash against it: the force of the fire, as well by consuming the drosse, as by refining the gold: the power of the water, as well in sinking the ship that leakes, as in supporting the ship that is sound. The pillar of the cloud was as wonderfull in the darknesse which it cast upon the *Egyptians*, as in the light which it gave unto the *Israelites*, *Exod.* 14. 20. The power of the Angel as great in striking terror into the souldiers, as in speaking comfort unto the woman, *Math.* 28. 4, 5. Secondly, In attendance on the Word, we must resolve rather to walke with the wise though few, then to *follow a multitude to doe evill*, and to stumble with the wicked, though they be many: rather enter the *Arke* with a few, then venture the *flood* with a world of sinners: rather goe three or foure out of *Sodome*, then bee burnt for company: We must not affect an *Humorous singularity* in differing unnecessarily from good men, being one for *Paul* against *Apollo*, another for *Apollo* against *Cephas*: but we must ever affect an holy and *pious singularity* in walking contrary unto evill men, in shining *as lights in the midst of a crooked and perverse Nation*, *Phil.* 2. 15. for the *Righteous is more excellent then his neighbor*, *Prov.* 12. 26. Though there be but few in the *way*, there will bee many in the *end* of the journey:

As

As the Tribes and Families went up divided towards *Ierusalem*, but when they were come thither, they appeared *every one of them* before God in *Sion*, *Psal.*8.4.7.

Secondly, In that the Prophet calleth upon his hearers to attend unto his doctrin by this argument because it will be an evidence of their prudence & wisedome, we learne, That true and solid *wisedom* doth draw the heart to know aright, namely, to consider and ponder the judgements, blessings, wayes, and word of God in order to the chiefe ends, and accordingly to direct all their conversation: for in Gods account that knowledge which doth not edifie, is no knowledge at all, 1. *Cor.* 8.2. None are *his* wise men, which are not *wise unto salvation*, 2 *Tim.* 3.15. who doe not draw their wisedom from his Word, and from his commandements, *Psal.* 19. 7. 119.98,99. *Ier.*8 9. Sect. 6.

There is [a] twofold *wisedome*, as the Philosopher distinguisheth, σοφία ὅλως and κατὰ μέρος: wisedome in some [b] *particulars*, as wee esteeme every man who is excellent in his profession, to bee a wise man *eousque*, so farre as concernes the managing of that profession: as when a man knowes all the necessary *Principles* and maximes of that way wherein he is, the right ends thereof, and the proper conclusions deducible from those principles, and derigible unto those ends. And next, *wisedome* in *generall* and in perfection, which is of those principles, ends, and conclusions which are universally and most transcendently necessary unto a mans *cheefest* and *most generall*

a Ethic. lib. 6. cap. 7.

b Μάγειρος οὐκ ἐὰν ζωμήρυσιν ἔχων τὶς ἔλθῃ ἢ μάχαιραν πρός τινα. οὐδ' ἄν τὶς εἰς τὰς λοπάδας ἰχθὺς ἐμβάλῃ. Αλλ' ἔστι τίς φρόνησις ἐν τῷ πράγματι. Philemon apud Athenaeum. lib 7. cap. 11. & Liv. lib. 39.

generall good: and this the [c] Philosopher calleth the *knowledge of the most excellent and honourable things*, or of the *last end*, and cheefe good of man. Now the *end* by how much the more *supreme*, *perpetuall*, and *ultimate* it is, by so much the more it hath of excellency and *goodneſſe* in it, as bearing thereby most exact proportion and conveniency to the soule of man [d]; for the soule being *immortall* in selfe, can have no finall satisfaction from any *good* which is *mortall* and perishable: and being withall so large and *unlimited*, as that the reasonings and desires thereof extend unto the *whole latitude of goodneſſe*, being not restrained unto this or that kinde,, but capable of desiring and judging of all the different degrees of goodnesse which are in all the whole variety of things, it can therefore never finally acquiesce in any but the most *universall* and *comprehensive goodneſſe*, in the nearer or more remote participation whereof consisteth the different goodnesse of all other things.

This *supreme* and absolute goodnesse can indeed be but *one*, all other things being good by the *participation* of that. There is *none good but One, that is God, Math.* 19.17. But because there are Two sorts of men in the world, righteous and wicked, the *seed of the woman*, and the seed of the *Serpent*: therefore consequently there are Two sorts of *ends* which these men doe differenly pursue. The end of wicked men is a happinesse which they out of their own corrupt judgements doe shape unto themselves, and unto which they doe finally carry all the motions of their soules, callen

c Ἐπιστήμη τῶν τιμιωτάτων, Ethic.l.6. c.7. ἡ ἀρχικωτάτη καὶ ἡγεμονικωτάτη καὶ ἣ ὥσπερ θύλακας οὐδ' ἀνιέναι τὰς ἄλλας ἐπιστήμας δίκαιον, ἢ τοῦ τέλους καὶ τ' ἀγαθοῦ τοιαύτη. *Arist. Metaphysic. l.2.cap.2.* πολῶν καὶ θαυμαστῶν ἐπιστήμη, *Rhetoric. lib.1.cap.37.*

d *Vide* Field of the Church. *lib.1.c.1.*

Sect. 7.

called in Scripture the *pleasures of sinne*, *and the wages of iniquity*, *Hebr.* 11. 25. 2 *Pet.* 2. 15. that thing whatsoever it is, for obtaining whereof men do direct all their other endeavours, as profit, pleasure, and honour or power; and there are *mediums* exactly *proportionable* unto these *ends*; namely, the *lusts of the flesh*, the *lusts of the eyes*, and the *pride of life*, 1 *Joh.* 2. 16. And there is a *wisdome* consonant unto these *ends* and *means*, and fit to direct and manage these lusts unto the attaining of those ends; which therefore the Apostle calleth the *wisedome of the flesh* or corrupt nature, *Rom.* 8. 7. and St *James*, *a wisdome earthly*, *sensuall and divelish*, *James* 3. 15. *earthly*, managing the *lusts of the eyes* unto the *ends of gaine*; *sensuall*, managing the *lusts of the flesh* unto ends of *pleasure*; and *divellish*, managing the *pride of life* unto ends of *power*. But such wisedome as this, God esteemes very foolishnesse; *My people are foolish*, *sottish children*, *they have no understanding*: Why? *They are wise to do evill*, *but to do good they have no knowledge*: *Ier.* 4. 22. *Wisedome* is onely unto that which is *good*; he is the wisest man who is simple and ignorant in the trade of evill, *Rom.* 16. 19. If any man amongst you seemeth to bee *wise in this world*, *let him become a foole that hee may be wise*: 1 *Corinth.* 3. 18.

On the other side, the true and *ultimate end* of righteous men, is Almighty * *God* as most *glorious* in himselfe, and most *good* unto us; or the seeking of *his glory*, that he may be honoured by us: and of our *own salvation*, that wee may bee glorified by

* *Fecisti nos ad te, & inquietum est Cor nostrum donec requiescat in te.* Aug Confess. li. 1. ca. 1. *Omnis mihi copia quæ Deus meus non est*, *Egestas est*, lib. 13. cap. 8. vid. de Trinit. lib. 8 c. 3. de Civit. Dei, li. 12 c. 1.

by him. The *fruition* of him as the highest and *first in genere veri*, and the greatest and *last in genere boni*, the chiefest object for the *minde* to rest in by *knowledge*, and the *heart* by *love*: this must needs be the best of all ends, both in regard of the * *excellency* of it, as being infinitely and most absolutely good: and in regard of *eternitie*, so that the soul having once the possession of it, can never be to seek of that happinesse which floweth from it, *Job. 6. 27, 28.* The proper *meanes* for the obtaining of this *end*, is the *knowledge of God in Christ*, as in his Word he hath revealed himself, to be known, worshipped, and obeyed; for there onely doth he teach us the way unto himself: and *true wisdome* is the pursuing of this *meanes* in order unto that *end*. For though many approaches may be made towards God by the search and contemplation of the *creature*, yet in his *word* he hath shewed us a more full and excellent way, *which onely can make us wise unto salvation through faith in Christ Jesus, 2 Tim. 3. 15. Prov. 9. 10. Eccles. 12. 12, 13. Jer. 9. 23, 24.*

* Beatitudo hec duo requirit, fruitionem incommutabilis Boni, & certitudinem æternæ fruitionis, vid. Aug de Civ. Dei lib. 11. cap. 13.

Sect. 8.

All the thoughts and wisdome of men is spent upon one of these two heads, either the *obtaining* of the *good* which we want: or the *avoiding* and declining the *evill* which we feare. And by how much the more excellent and difficult the good is which we want; and by how much the more pernicious and imminent the evill is which we feare, by so much greater is the *wisedome* which in both these procures the *end* at which we ayme. Now then what are the most excellent *good* thing

things which we want? food is common to us with other creatures. Raiment, houses, lands, possessions, common to us with the worst men: take the most admired perfections which are not heavenly, and we may finde very wicked men excell in them. All men will confesse the soule to be more excellent then the body; and therefore the good of that to be more excellent then of the other: and the chiefe good of it to be that which doth most advance it towards the fountaine of goodnesse, where is fulnesse of perfection, and perpetuity of fruition. The *excellency* of every thing standeth in two things. The perfection of *beauty* wherein it was made, and the perfection of *use* for which it was made. The *beauty* of man, especially in his soule, consists in this, that he was made *like to God*, after his Image, *Gen.* 1. 26, 27. and his end and *use* in this, that he was made *for God*, first to *serve* him, and after to *enjoy* him; for *the Lord hath set apart him that is godly for himselfe, Psal.* 4. 3. *This people have I formed for my selfe, they shall shew forth my praise, Isa.* 43. 21. Therefore to recover the *Image* of God, which is in knowledge, righteousnesse, and true holinesse, *Col.* 3. 10. *Ephes.* 4. 24. to work to the *service* and glory of God, *Iob.* 15. 8. to aspire and to enjoy the possession and fruition of God, *Exod.* 33. 18. *Phil.* 1. 23. must needs bee mans greatest good; and by consequence, to attend on the meanes hereof, must needs bee his greatest wisedome.

Vid. Aristot. de iis quæ Bona sunt, & quæ Meliora & majora. Rhetor. lib. 1. cap. 6. 7.

What is the most pernicious and destructive

evill which a man is in danger of? not the losse of any outward good things whatsoever, for they are all in their nature perishable; we enjoy them upon these conditions to part with them again; no wisedome can keep them; *Meat for the belly, and the belly for meats, but God shall destroy both it and them:* 1 *Cor.* 6. 13. Not the suffering of any outward troubles, which the best of men have suffered, and triumphed over; But the greatest losse is the losse of a precious *soul*, which is more worth then *all* the world, *Matth.* 16. 26. and the greatest suffering is the *wrath* of God upon the conscience, *Psal.* 90. 11. *Isa.* 33. 14. *Heb.* 10. 31. *Matth.* 10. 28. Therefore to avoid this danger, and to snatch this darling from the paw of the Lion, is of all other the greatest wisdome. It is wisdome to deliver a *City*, *Eccles.* 9. 15. much more to deliver a *soul*, *Prov.* 11. 30. Angelicall, Seraphicall knowledge without this, is all worth nothing, 1 *Cor.* 13. 1, 2.

Sect. 9.

Therefore we should learn to shew our selves wise indeed by attendance on Gods Word. If the most glorious creatures for wisdom and knowledge that ever God made, the blessed * *Angels* were employed in *publishing the Law of God*, *Act.* 7. 53. *Gal.* 3. 19. and did with great admiration *look into the mysteries* of the Gospel, and stoope down *with their faces towards the mercy Seat*, 1 *Pet.* 1. 12. *Eph.* 3. 10. *Exod.* 37. 9. it cannot but be also our chiefest wisdome *to hide the word in our hearts*, and to make it our companion, and *Counsellor* (as *David* did, *Psal.* 119. 24.) We esteeme him the wisest man who followeth the best and safest * *Counsell*, and that

* *Videntur ipsi Angeli ex Scriptis Evangelicis, & ministerio Apostolico plurima didicisse*, Vid. Chrysost. Hom 1. in Iohan. Gregor. Nissen. Hom. 8. in Cantic. Theophylact. & Occumen. in Eph. 3. alios apud Sixt. Senens. li 6. Annot. 165. 182. & 299.

* Vide Greg. Tholosan de Repub. li. 24.

that which will most preserve and promote his *interest*, his *honour*, and his *conscience*. Herein was *Rehoboams* weaknesse, that by passionate and temerarious *Counsels* he suffered his honour to be stained, his interest to be weakned, and his conscience to be defiled with resolutions of violence and injustice. Now, there is no *counsell* to that of *Gods Word*. It illightneth the eyes, it *maketh wise the simple*, *Psal.* 19. 7, 8. It is able to make a man *wise* for himselfe*, and unto salvation, which no other counsell can do, 2 *Tim.* 3. 15, 16. there is no case that can be put, though of never so great intricacie and perplexity, no doubt so difficult, no temptation so knotty and involv'd, no condition whereinto a man can be brought so desperate, no imployment so darke and uncouth, no service so arduous, or full of discouragements, in all which so farre as respecteth conscience and salvation, there are not most clear and satisfactory expedients to be drawn out of Gods Word if a man have his judgement and senses after a spirituall manner exercised in the searching of it. That we are so often at a stand how to state such a question, how to satisfie such a scruple, how to cleare and expedite such a difficultie, how to repell such a Temptation, how to manage such an action, how to order our wayes with an even and composed spirit in the various conditions whereinto we are cast in this world, doth not arise from any defect in the word of God, which is perfect and able to furnish us *unto every good work*, but only from our own ignorance and unacquaintance with

*Μᾶλλον σοφὸν ὅστις οὐχ ἑαυτῷ σοφός. *Plutar. de occulte vivendo.*

with it, who know not how to draw the generall rule, and to apply it to our own particular cases: and this cannot but be matter of great humiliation unto us in these sad and distracted times, when besides our civill breaches, which threaten desolation to the *State*, there should be so many and wide divisions in the *Church*; That after so long enjoyment of the Word of God, the Scripture should bee to so many men as a *sealed book*, and they like the *Egyptians*, have the darke side of this glorious pillar towards them still; that men should be *tossed to and fro like children*, *and carried about with every winde of doctrine*, and suffer themselves to be bewitched, devoured, brought into bondage, spoiled, led away captive, unskilfull in the word of righteousnesse, unable to discerne good and evill, to prove and try the spirits whether they bee of God, alwayes learning, and never able to come to the knowledge of the truth; and this not onely *in matters problematicall*, or *circumstantiall*, wherein learned and godly men may differ from one another, & yet still the peace and unity of the Church be preserved (for things of this nature ought not to be occasions of schisme, or secessions from one another) but *in matters which concern life and godlinesse*, touching the power of Gods *law*, the nature of *free-grace*, the subjection of the conscience unto *morall precepts*, *confession* of sinne in prayer unto God, and begging pardon of it: the differencing of true *Christian liberty* from loose, profane and wanton licentiousnesse, and a libertie to vent and publish what perverse things soever men please;

Sunt quædam falsæ opiniones quæ ulcus non gignunt: Sunt etiam errores venenati, qui animum depascuntur, vid. Plutarch, de superstit.

pleaſe; the very *being* of *Churches*, of *Miniſters*, of *Ordinances* in the world; the neceſſity of *humiliation* and ſolemne repentance in times of publick Judgements; the *tolerating* of all kinde of Religions in Chriſtian Common-Wealths; the *mortality* of the reaſonable ſoul, and other the like pernicious and perverſe doctrines of men of corrupt minds (the Devils Emiſſaries,) purpoſely by him ſtirred up to hinder and puzzle the Reformation of the Church; Theſe things I ſay cannot but be matter of humiliation unto all that fear God, and love the proſperity of *Sion*; and occaſions the more earneſtly to excite them unto this wiſdome in the Text, to hear what God the Lord ſayes, and to lay his righteous wayes ſo to heart, as to walk ſtedfaſtly in them, and never to ſtumble at them, or fall from them.

Now there are two things which I take it, the Prophet in this cloſe of his Prophecy ſeems principally to aime at; namely, the *judgements*, and the *bleſſings* of God. His righteous wayes in his *threatnings* againſt impenitent, and in his *promiſes* made unto penitent ſinners. Theſe are the things which wiſe and prudent men will conſider in times of trouble. *Sect.* 10.

For *Judgements*; there is a twofold knowledge of them: the one *naturall by ſenſe*, the other *ſpirituall by faith*. By the former way wicked men do abundantly know the afflictions which they ſuffer, even unto vexation and anguiſh of ſpirit. They *fret* themſelves, *Iſa.* 8. 21. they are *gray-headed*, with very trouble and ſorrow, *Hoſ.* 7. 9. they *gnaw*

their

their tongues for pain, *Revel.* 16. 10. they *pine away* in their iniquities, *Levit.* 26. 39. they are *mad* in their calamities, have *trembling hearts, failing of eyes, and sorrow of minde*, &c. *Deut.* 28. 34. 65. and yet for all this they are said in the Scripture, when they burn, when they consume, when they are devoured, *not to know any* of this, or to lay it to heart, *Isa.* 42. 25. *Hos.* 7. 9. *Jer.* 12. 11. and the reason is, because they knew it not *by faith*, nor in a *spirituall manner* in order unto God. They did not *see his name*, nor *beare his rod*, nor consider his hand and counsell in it, nor measure his *Judgements* by his *word*, nor look on them as the fruits of sin, leading to repentance, and teaching righteousnesse: nor as the arguments of Gods displeasure, humbling us under his holy hand, and guiding us to seek his face, and to recover our peace with him. This is the spirituall and prudent way of knowing judgements, *Mic.* 6. 9. *Isa.* 26. 8, 9. *Isa.* 27. 9. *Levit.* 26. 40, 41, 42. *Scire est per causam scire*; true *wisedom* looks on things in their *Causes*: Resolves Judgements into the *causes* of them, our *sinnes* to be bewailed, Gods *wrath* to be averted; makes this observation upon them, Now I finde by experience, that God is a God of truth: often have I heard Judgements threatned against sinne, and now I see that Gods threatnings are not empty winde, but that all his words have truth and substance in them. The first part of wisdome is, to see *Judgements* in the *word* before they come, and to hide from them: (for as *faith* in regard of *promises* is the *substance of things hoped for*, and seeth a being

a being in them while they are yet but to come; so is it in regard of threatnings *the subsistance of things feared*, and can see a being in Judgements before they are felt.) The next part of wisedom is, *to see God in Judgements*, in the rods when they are actually come, and to know them *in order unto him*. And that knowledge stands in two things; first to resolve them *into him as their Author*, for nothing can hurt us without a commission from God, *Job*. 19. 11. Satan spoiles *Job* of his children, the Sabeans and Chaldeans of his goods, but he lookes above all these, unto God, acknowledging his goodnesse in giving, his power in taking away, and blesseth his name, *Iob*. 1. 21. *Iosepo* lookes from the *malice* of his bretheren, unto the *providence* of God; *He sent me before you to preserve life*, *Gen*. 45. 5. If the Whale swallow *Ionah*, God *prepares him*, *Ionah* 1. 17. and if he vomit him up again, *God speakes unto him*, chap. 2. 10. Secondly, to direct them *unto him as the end*; to be taught by them to seeke the Lord, and wait on him in the way of his judgements; to be more penitent for sinne, more searefull, and watchfull against it, to study and practise the skill of suffering as Christians, according to the will of God, that he may be glorified, *Psa*. 94. 12. *Psa*. 119. 67. 71. *Zach*. 13. 9. *Isay* 26. 9. *Heb*. 12. 11. *Deut*. 8. 16. 1. *Pet*. 4. 16. 19.

So likewise for *Blessings*; there is a double knowledge of them: one *sensuall* by the flesh, the other *spirituall* in the conscience. The former is but a brutish and Epicurean feeding on them without feare, as Israel upon quailes in the wil

Perdidistis utilitatem calamitatis & miseriam sacli estu, & pessimi permansistis. Aug. de Civ. Dei l. 1. c. 13.

derness; as Swine which feed on the fruit that fals down, but never look up to the tree whereon it grew; to use blessings as *Adam* did the forbidden fruit, being drawn by the beauty of them to forget God: as our Prophet complaines, *Hos.* 13. 6. But *spiritual* knowledge of Blessings is *to taste and see the goodness of the Lord* in them; To look up to him as the *Author* of them, acknowledging that it is he *who giveth us power to get wealth*, and any other good thing, *Deut.* 8. 17, 18. *Psal.* 127. 1. *Prov.* 10. 22. and to be drawn by them unto him *as their End*, to the adoring of his bounty, to the admiration of his goodnesse, to more chearfulnesse and stronger engagements unto his service, to say with *Jacob*, He gives me bread to eate, and raiment to put on, *therefore he shal be my God*, *Gen.* 28. 20. He giveth me all things richly to enjoy; therefore *I will trust in him*, 1 *Tim.* 6. 17. Catalogues of mercy should beget resolutions of obedience, *Iosh.* 24. 2, 14.

§. 11. Thirdly, we have here a singular commendation of the *Doctrine* which the Prophet had delivered unto the people of God; namely, that it was altogether *Right*, and the way which God required them to walk in, whatever Judgement carnall and corrupt minds might passe upon it. Now the Doctrine of Gods Judgements, Precepts, and Promises, is said to be *Right* diverse wayes.

1. In regard of their *Equity* and *Reasonablenesse*; There is nothing more profoundly and exactly *rationall* then *true religion*; and therefore *conversion* is called by our Saviour [a] *conviction*. There is

[a] *Elenchus est syllogismus cum contradictione conclusionis.* Arist. Elench. l. 8. c. 1. *Et* ἐλέγχειν *est certa argumentatione disputantem vincere.* Steph. ex Platone.

is a power in the word of God to stop the mouthes and dispell the cavillations of all contradictors; so that they *shal not be able to resist*, or speak against the truth that is taught, *Ioh.* 16. 8. *Tit.* 1. 9. 10. *Act.* 6. 10. *Mat.* 22. 34. and the Apostle calleth his Ministry, [b] *a Declaration* and a *manifestation* of the truth of God unto the consciences of men, 1 *Cor.* 2. 4. 2 *Cor.* 4. 2. and *Apollos* is said *mightily to have convinced* the Jewes, *shewing* or *demonstrating* by the Scripture that Jesus was Christ, *Act.* 18. 28. therefore the Apostle calleth the devoting of our selves unto God, *a Reasonable Service*, *Rom.* 12. 1. and those that obey not the Word, are called *unreasonable* or *absurd men*, that have not wisedome to discerne the truth and equity of the wayes of God, 2 *Thess.* 3. 2. What can be more reasonable, then that he who made all things for himself, should be served by the Creatures which he made? That we should live unto him who gave us our being? That the supream will should be obeyed, the infallible truth beleeved, that he who can destroy, should be feared, that he who doth reward should be loved and trusted in; That absolute Iustice should vindicate it self against presumptuous disobedience, and absolute goodnesse extend mercy unto whom it pleaseth? It is no marvel that the holy Spirit doth brand wicked men throughout the Scripture with the disgracefull title of *Fools*, because they reject that which is the supreme rule of wisedome and hath the greatest perfection and exactnesse of reason in it, *Ier.* 8. 9.

b *Demonstratio est Syllogismus Scientificus.* Arist. poster. Analyt. lib. 1. c. 2.

Nullum stultus rationem habet. Liv. lib. 28.

2. In regard of their consonancy and [c] *Harmony* within themselves; as that which is right and strait hath all its parts equall and agreeing one unto another: so all the parts of Divine Doctrine are exactly suteable and conforme to each other. The promises of God are not *yea and nay, but yea and Amen*, 2. *Cor*, 1, 19, 20. However, there may be seeming repugnances to a carnall and captious eye (which may seem of purpose allowed for the exercise of our diligence in searching, and *humility* in adoring the profoundnesse and perfection of the word) yet the Scriptures have no obliquity in them at all, but all the parts thereof doe most intimately consent with one another, as being written by the Spirit of truth who cannot lye, nor deceive, who is the same yesterday, to day, and for ever.

3. In regard of their *Directnesse* unto that *End* for which they were revealed unto men, being the strait road unto eternall life, *able to build us up and to give us an inheritance*, Act. 20. 32. In which respect the word is called *the word of life*, *Act.* 5. 20. and the *Gospel of Salvation*, *Eph.* 1. 13. yea, *Salvation it selfe*, *Ioh.* 4. 22. *Ioh.* 12. 50. *Act.* 28. 28. as being *the way* to it, and the *instrument* of it, 2. *Tim.* 3. 15, 16, 17. *Jam.* 1. 21.

4. In regard of their *Conformity* to the holy *nature and will of God*, which is the [d] originall rule of all Rectitude and Perfection. Law is nothing but the will of the Law-giver, revealed with

c ὑδρία γραφὴ τῇ ἑτέρᾳ ἐναρτία ἐστὶν, ἀυτῷ μὴ νοεῖν μᾶλλον ὁμολογήσω τὰ εἰρημένα. &c. Iust. Mart. dialog. cum Tryphon.

Quod de suo codice Iustinianus, verius de sacro codice affirmatur, contrarium aliquid in hoc codice positum, nullum sibi locum vindicabit &c. Cod. de veteri Iure enucleando. l. 2. Sect. 15 & l. 3. Sect. 15.

d *Non idcirco juste voluit quia futurum Justum fuit quod voluit, sed quod voluit, idcirco justum fuit quia ipse voluit — secundum eam justum est quod justum est, &c.* Hug. de Sacrament. lib. 1. part. 4. cap. 1.

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in intention to binde those that are under it, and for the ordering of whom it was revealed. That will being in God most *holy* and *perfect*, the Law or *word* which is but the patefaction of it, must needs be *holy* and *perfect* too; therefore it is called the acceptable and *perfect will of God*, *Rom.* 12. 2. *Col.* 1. 9. It is also called *a word of truth*, importing a conformity between the minde and will of the speaker and the word which is spoken by him; in which respect it is said to be *Holy, Just, and Good*, *Rom.* 7. 14.

5. In regard of the Smoothnesse, *Plainnesse*, *Perspicuousnesse* of them, in the which men may walke surely, easily, without danger of wandring, stumbling, or miscarriage; as a man is out of danger of missing a way, if it be strait and *direct* without any turnings: and in no great danger of falling in it, if it be *plaine* and smooth, and no stumbling *block* left in it. Now such is the word of God to those who make it their way, *a strait way*, which looketh directly forward, *Psal.* 5. 8. *Heb.* 12. 13. *An even and smooth way*, which hath no offence or stumbling block in it, *Psal.* 26. 12. *Psal.* 119. 165. It is true, there are δυσνόητα, *hard things* to exercise the study and diligence, the faith and prayers of the profoundest Scholers; waters wherein an Elephant may swimme: but yet as nature hath made things of greatest necessity to be most obvious and *Common*, as aire, water, bread and the like; whereas things of greater *rarity*, as gemms and jewels, are matters of honour and ornament, not of *daily use*: so the wisedome of God hath

so tempered the Scriptures, as that from thence the *wisest Solomon* may fetch *jewels* for ornament, and the *poorest Lazarus bread* for life; but these things which are of common necessity, as matters of Faith, Love, Worship, Obedience, which are universally requisite unto the *common salvation*, (as the Apostle expresseth it, *Jude ver.* 3. *Tit.* 1. 4.) are so [c] *perspicuously* set downe in the holy Scriptures, that every one who hath the *spirit* of Christ, hath therewithall a *judgement* to discern so much of Gods will as shall suffice to make him *beleeve* in Christ for *righteousnesse*, and by worship and obedience to *serve him* unto *salvation*. The way of Holinesse is so plain, that simple men are made wise enough to finde it out; and wayfaring men, though fooles, doe not erre therein, *Psal.* 19. 7. *Esay* 32. 4. *Esay* 35. 8. *Matth.* 11. 25.

c *In iis quæ Aperte in Scripturis posita sunt inveniuntur illa omnia quæ continent fidem, moresque vivendi.* Aug. de doct. Christian. lib. 2. c. 9. & Ep 3. ad Volusian. & contr. Ep. Petilian. cap. 5. Vid. Theodoret. Serm. 8. de Martyrib.

§. 12.

From all which we learn, First, to take heed of picking *quarrels* at any *word* of God, or presuming to passe any bold and carnall *censure* of ours upon his *righteous wayes*. When God doth set his Word in the power and workings of it upon the spirit of any wicked man, making his conscience to heare it as the *voyce of God*, it usually worketh one of these *two effects*: either it *subdues* the soule to the *obedience* of it by convincing, judging, and manifesting the secrets of his heart, so that he *falleth down on his face and worshippeth God*, 1 *Cor.* 14. 25. Or else it doth by *accident excite and enrage* the naturall love which is in every man to his lusts, stirring up all the proud

arts

arts and *reasonings* which the forge of a corrupt heart can shape in defence of those lusts against the sword of the spirit which would cut them off; as that which hindreth the course of a river, doth accidentally enrage the force of it, and cause it to swell and over runne the bankes, and from hence ariseth *gainsaying* and *contradiction* against the word of grace, and the wayes of God as *unequall* and unreasonable, too strict, too severe, too hard to be observed, *Ezek.* 18. 25. *snuffing* at it, *Mal.* 1. 13. gathering *odious Consequences* from it, *Rom.* 3. 8. *Replying* against it, *Rom.* 9. 19, 20. casting *reproaches* upon it, *Jer.* 20. 8, 9. envionsly *swelling* at it, *Act.* 13. 45. There are few sinnes more dangerous then this of picking quarrels at Gods word, and taking up weapons against it. It will prove *a burthensome stone to those that burthen themselves with it*, *Zach.* 12. 3. *Math.* 21. 44. Therefore when ever our crooked and corrupt Reason doth offer to except against the wayes of God as *unequall*, we must presently conclude as God doth, *Ezek.* 18. 25. that the *inequality is in us*, and not in them. When a *Lame man* stumbleth in a *plaine path*, the fault is not in the *way*, but in the *foot*: nor is the *potion* but the *palate* too blame, when a severish distemper maketh that seeme bitter which indeed was sweet. He that removeth in a Boat from the shoare, in the judgement of sence seeth the houses or trees on the shoare to totter and move, whereas the motion is in the Boat, and not in them. Uncleane and corrupt hearts, have uncleane notions

ut vernula illa apud Senecam quæ cum cæca esset, cubiculum esse tenebrosum querebatur

ἐν τῷ τυφλίττον τὰ πάντα καὶ ἀνδραφαλίτας γενομένοις— ἀλλ' οὐκέτι τὸ πότον ἀλλὰ τὸν πότον αἰτιώμεθα. *Plutarch. de Animi Tranquillitate.*

tions of the purest things, and conceive of God as if he were such a one as themselves, *Psal.* 50. 21.

§. 13. Secondly, it should teach us to come to Gods Word alwayes as to a *Rule*, by which we are to measure our selves, and take heed of *wresting* and wrying that to the corrupt fancies of our owne evill hearts, as the Apostle saith some men do *to their owne destruction*, 2. *Pet.* 3. 16. *Act.* 13. 10. Every wicked man doth, though not *formally* and explicitely, yet really and in truth, set up his owne will against Gods, resolving to doe what pleaseth himselfe, and not that which may please God, and consequently followeth that *reason* and councell which waites upon his *owne will*, and not that *word* which reveallethh *Gods*. Yet because he that will *serve himselfe*, would faine *deceive himselfe* too (that so he may doe it with lesse regret of conscience) and would faine seem *Gods* servant, but *be his owne*, therefore corrupt Reason sets it selfe on work to [a] *excogitate* such *distinctions* and evasions, as may serve to reconcile *Gods word* and a *mans owne lust* together. Lust

Cesset voluntas propria, & non erit Infernus, &c. vid. Bernard. Serm. 2. de Resurrect.

a Βιάζονται πρὸς τὰς ὀνδυμίας τὴν γράφην *Clem. Alex. Strom. lib.* 7.

εἰς τὰς ἰδίας μετάγουσι δόξας. *Ibid.* κλέπτουσι τὸν κανόνα τῆς ἐκκλησίας, ταῖς ἰδίαις ὀνδυμίαις καὶ φιλοδοξίαις χαριζόμενοι. *Ibid.* ἔλκοντες πρὸς τὴν ἑαυτῶν ὀργὴν τὸ εὐαγγέλιον &c. Justin. Martyr. Ep. ad Zenam. *Simplicitatem sermonis Ecclesiastici id volunt significare quod ipsi sentiunt.* Hieron. ep. vid. Aug. de doct. Christian. lib. 3. cap. 10. *Scripturas tenent ad speciem, non ad salutem.* de Baptism. contr. Donat. lib. 3. cap. ult. *Eas secundum suum sensum legunt.* de Grat. Christ. lib. 1. c. 41. *Sequitur voluptatem non quam audit, sed quam attulit, & vitia sua cum cœpit putare familia præceptis, indulget illis non timide nec obscure; Luxuriatur etiam inoperto capite.* Sen. de vita Beata cap. 13. *Nondum hæc negligentia deum venerat, nec interpretando sibi quisque jus juraudum & leges aptas faciebat, sed suos potius mores ad ea accommodabat.* Liv. lib. 3.

sayes, steale; God sayes no, thou shalt not steale; carnall *Reason*, the *advocate* of Lust, comes in and distinguisheth: I may not steale from a neighbour, but I may weaken an enemy, or pay my selfe the stipend that belongs to my service, if others doe not; and under this evasion, most innocent men may bee made a prey to violent Souldiers, who use the name of publike interest to palliate their own greedinesse. Certainly, it is a high presumption to tamper with the word of Truth, and make it beare false witnesse in favour of our owne sinnes; and God will bring it to a tryall at last whose will shall stand, his, or ours.

§ 14.

Lastly, this serveth as an excellent *boundary* both to the ministration of the Preacher, and to the faith of the hearer, in the dispensing of the Word; first, To us in our *ministry*, that we deliver nothing unto the people but *the Right wages of the Lord* *, without any *Commixtures* or contemperations of our owne. Mixtures are usefull onely for these Two purposes, either to slaken and abate something that is excessive, or to supply something that is deficient, and to collect a vertue and efficacy out of many things, each one

* [illegible] &c. Ba. in Ps. 14.

Naz. Orat 1. *Qui frumento arenam immiscuit, quasi de corrupto agi potest*, l. 26. ad Leg. Aquil. P. § 20. *Aurum accepisti, aurum redde; nolo mihi pro aliis alia subjicias. nolo pro auro aut impudenter plumbum, aut fraudulenter æramenta supponas; nolo aurum speciem sed naturam plane*, Vincent. Lirin. *Lege Cornelia tenetur ut qui in aurum virii quid addiderit, qui argenteos nummos adulterinos fecerit, falsi crimine teneatur*. l. 9 P. Leg. Cornel. de falsis. *Qui tabulam legis refixerit vel quid inde immutaverit, Lege Iulia peculatus tenetur*, l. 8, P. ad leg. Iul. peculat.

of which alone would have been ineffectuall: and so all Heterogeneous mixtures doe plainely intimate either a *vitiousnesse* to be *corrected*, or a *weaknesse* to be *supplyed*, in every one of the *simples* which are by humane wisdome tempered together in order unto some effect to be wrought by them. Now it were great wickednesse to charge any one of these upon the pure and perfect Word of God; and by consequence, to use *deceit* and insincerity by adulterating of it, either by such *glosses* as *diminish* and take away from the force of it, as the Pharisees did in their carnall interpretations (confuted by our Saviour, *Matth.* 5.21,27,38,43.) or by such *Superinducements* of humane *Traditions* as argue any defect, as they also did use, *Matth.* 15. 2,9. Humane Arts and Learning are of excellent use as *Instruments* in the managing and searching, and as *meanes* and witnesses in the explication of holy Writ, when piously and prudently directed unto those uses. But to stampe any thing of but an *humane* Originall with a *divine* character, and obtrude it upon the consciences of men, (as the Papists doe their unwritten traditions) to binde unto obedience; to take any dead child of ours (as the Harlot did, 1 *Kings* 3.20.) and lay it in the bosome of the Scripture, and father it upon God; to build any structure of ours in the road to heaven, and stop up the way; is one of the highest and most daring presumptions that the pride of man can aspire unto: to erect a throne in the consciences of his fellow creatures, and to counter-

Instrumentum rem principalem sequitur, vid. Locati conducti, P. Leg. 19. Sect. 2.

In Itinere non debet extrui ædificium, l 9. P. *si Servitus vindicetur.*

Nequis vela Regia aut Titulum audeat alienis rebus imponere, Cod. l. 2. Tit. 16. *Qui rem depositam in usus suos invito Domino converterit, furti Reus est*, Leg. 3. Cod *Depositi vel contra.*

counterfeit the great Seale of Heaven for the countenancing of his own forgeries; is a sin most severely provided against by God, with speciall prohibitions and threatnings, *Deut.*12.32. *Deut.* 18.20. *Ier.*26.2. *Prov.*30.6. This therefore must be the great care of the Ministers of the Gospl'e, to shew their fidelity in delivering onely the *Counsell of God* unto his people, *Acts* 20.27. to be as the Two *golden pipes* which received oyle from the Olive branches, and then emptied it into the gold, *Zach.*4 12. First, to *receive* from the *Lord*, and then to *deliver to the people*, *Ezek.*2. 7. *Esay* 21.10. *Ezek.*3.4.1 *Cor.*11.23. 1 *Pet.*4.11. Secondly, The people are hereby taught, first, To *examine* the doctrines of men by the *rule* and standard of the Word, and to measure them there, that so they may not be seduced by the craftinesse of deceivers, and may be the more confirmed and comforted by the doctrine of sincere teachers; for though the *Iudgement of Interpretation* belong principally to the Ministers of the Word, yet God hath given unto all Believers a *Iudgement of discretion, to try the spirits, and to search the Scriptures*, whether the things which they heare *be so or no*, 1 *Ioh.*4.1. *Act.*17.11. 1 *Thess.*5. 21. for no man is to pinne his own soule and salvation by a blinde obedience upon the words of a man who may mislead him; nay not upon the words of an *Angel*, if it were possible for an Angel to deceive, *Gal.*1.8. 1 *Kings* 13.18,21. but onely and immediately upon the Scripture, except *when the blind lead the blind*, the *leader* only should

Vid Davenant. de Indict & norma fidei. Chap.25.31.

Isid. Pelus. lib. 3. *Ep.*165.

fall into the ditch, and the other goe to heaven for his blind obedience in following his guides towards hell: whereas our Saviour tels us *both shall fall*, though but one be the leader, *Matth.*15. 14. *Matth.*23.15. Secondly, Having proved all things, to *hold fast that which is good*, with all readinesse to receive the righteous wayes of God, and submit unto them, how meane soever the Instrument be in our eyes, how contrary soever his message be to our wills and lusts. When God doth manifest his Spirit and Word in the mouths of his Ministers, we are not to consider the vessell, but the Treasure, and to receive it as from Christ, who to the end of the world in the dispensation of his Ordinances, speaketh from heaven unto the Church, 1 *Thess.*2.13. 2 *Cor.*5.20. *Heb.*12.25. *Matth.*28.20.

§ 15. Fourthly, In that it is said, That *the Just will walk in them*, we may observe Two things. 1. That *Obedience*, and walking in the right wayes of the Lord, is *the end of the ministry*, That the Saints might be *perfected*, that the body of Christ might bee *edified*, that men might *grow up* into Christ in all things, *Eph.*4.11.15. that their eyes might be opened, and they *turned from darknesse to light*, *and from the power of Satan unto God*, *Act.*26.16,17,18. The Prophet concludeth that he hath *laboured in vaine if Israel be not gathered*, *Esay* 49.4,5. Without this the *Law is vaine*, *the pen of the Scribe is vaine*, *Ier.* 8.8. better not know the way of Righteousnesse, then having known it, to turne from the holy Commandement which

which was delivered unto us, 2. *Pet.*2.21. We should esteeme it a great misery to be without Preaching, without Ordinances, and so indeed it is; of all famine, that of the Word of the Lord is the most dreadfull; better be with Gods presence in a wilderness, then in *Canaan* without him, *Exod.*33.15. better *bread of affliction, and water of affliction*, then a famine of hearing the word, to have *our teachers removed*, *Amos* 8.11. *Esay* 30.20. this is *mischiefe upon mischiefe*, when the *Law perisheth from the Priest, and there is no Vision*, *Ezek.*7.26. and yet it is much better bee in this case, *without a Teaching Priest, and without the Law*, then to enjoy them, and not to walk answerably unto them; where the Word is not a savour of life, it is a *savour of death unto death*, exceedingly multiplying the damnation of those that doe despise it, 2 *Cor.*2.15. *Matt.*11.22,24. First, it doth *ripen* those sinnes that it findes, making them much more sinfull then in other men, because committed against greater light and more mercy. One and the same sinne in an Heathen is not so hainous and hatefull as in a Christian. Those trees on which the Sun con-

Nihil est aliud Scientia nostra quam culpa, qui ad hoc tantummodo Legem novimus ut majore offensione peccemus, Salvian.lib.4.

Criminosior culpa, ubi status honestior. —— *Qui Christiani dicimur, si simile aliquid Barbarorum impuritatibus faci-*

mus, graviùs erramus; atrocius enim sub sancti nominis professione peccamus: ubi sublimior est prærogativa, major est culpa. Salvian.lib.4. *possunt nostra & Barbarorum vitia esse paria, sed in his tamen vitiis necesse est peccata nostra esse graviora* —— *Nunquid dici de Hunnis potest, ecce quales sunt qui Christiani esse dicuntur? nunquid de Saxonibus & Francis, Ecce quid faciunt, qui se asserunt Christi esse cultores? Nunquid propter Maurorum efferos mores Lex Sacro-Sancta culpatur?* —— *Evangelia legunt, & Impudici sunt; Apostolos audiunt, & inebriantur; Christum sequuntur, & Rapiunt, &c.* Ibid.

stantly

stantly shines, have their fruit grow riper and greater then those which grow in a shady and cold place. The raine will hasten the growth as weell of weeds as of corne, and make them ranker then in a dry and barren ground, *Iob.9.41. Iob.15. 22.24.* Secondly, it doth *superadde* many more and greater; for the greatest sinnes of all are those which are commited against light and grace; *Sinnes* against the *Law* and Prophets, greater then those which are committed against the glimmerings of *nature*, *Ezek.2.5. 3.6,7.* and sinnes against *Christ and the Gospel*, greater then those against the Law, *Heb.2.2. 10.28,29.* Such are, unbelieſe, Impenitency, Apostacy, despising of salvation, preferring death and sinne before Christ and mercy; judging our selves unworthy of eternall life, &c. Thirdly, it doth by these meanes both *hasten* and *multiply judgments*. The sinnes of the Church are much sooner ripe for the sickle then the sinnes of *Amorites*; they are *neare unto cursing*, *Heb.6.8.* *Summer fruits*, sooner shaken off then others, *Amos.8.1. Ier.1.11,12.* Christ comes *quickly* to remove his Candlestick from the abusers of it, *Rev.2.5.* The Word is a rich mercy in it selfe, but nothing makes it effectually and in the event a mercy unto us but our walking in it.

§ 16. 2. We learne from hence: That we never make the Scriptures our *Rule* to live and walke according unto them, till we be first *justified*, and made righteous: Our obedience to the Rule of the Law written

written in the Scriptures, proceedeth from those suteable impressions of holinesse wrought in the soule by the Spirit of Regeneration, which is called the *writing of the Law in our hearts*, *Ier.* 31.33. 2*Cor.*3.3. or the casting of the soule into the *mould* of the Word, as the phrase of the Apostle seemeth to import, *Rom.6.7.* we are never fit to receive Gods Truth in the love and obedience of it till we repent and be renewed. If God (saith the Apostle) will *give repentance for the acknowledging of the truth*, 2 *Tim.*25. *The wise in heart*, that is, those that are truly godly, (for none but such are the Scriptures wise men) these *will receive Commandements, but a prating foole will fall*, *Prov.*10.8. where by *prating* I understand cavilling, contradicting, taking exceptions, making objections against the Commandement, and so falling and stumbling at it, according to that of the Apostle, *Iam.*1.19,20,21. *Let every man bee swift to heare*, that is, ready to learn the will of God, and to receive the Commandement; *but slow to speak, slow to wrath*, that is, carefull that he suffer no pride and passion to rise up and speak against the things which are taught, according as *Iob* sayes, *Teach me, and I will hold my peace*, *Iob* 6.24. for the only reason why men fret and swell, and speak against the truth of God, is this, because they will not work righteousnesse: *The wrath of man worketh not the righteousnesse of God*; therefore men are *contentious*, because they *love not to obey the truth*, *Rom.*2.8. *disobedience* is the mother of

of *gainsaying*, *Rom.*10.21. when we once resolve to *lay apart all filthinesse*, then wee will *receive the Word with meeknesse*, and not before; none *heare Gods Words*, but they who are of *God*, *Ioh.*8.47. none hear the *voyce of Christ*, but the *sheep of Christ*, *Ioh.*10.4,5. Christ preached is *the power of God, and the wisedome of God*; but it is onely to *them that are called*; to others a stumbling block, and foolishnesse, 1 *Cor.*1.24. *We speak wisedome*, saith the Apostle, but it is *amongst them that are perfect*, 1 *Cor.*2.6. He that is subject unto one Prince, doth not greatly care to study the Laws of another; or if he doe, it is in order to *curiosity* and not unto *duty*. So long as men resolve of Christ, *we will not have this man to raign over us*, so long either they study not his Word at all, or it is in order to some carnall and corrupt ends, and not either to obedience or salvation.

Hereby we may try our spirituall estate, whether we be just men or no; if we make *Gods Word* our *Way*, our *Rule*, our *Delight*, laying it up in our hearts, and labouring to be rich in it, that wee may walk with more exactnesse. It was an ill signe of love to Christ the Master of the Feast, when men chose rather to tend their cattell and grounds, then to waite on him, *Luke* 14.18. An ill signe of valuing his doctrine, when the losse of their Swine made the *Gardarens* weary of his company, *Luke* 8.37. There was much work to doe in the house, when *Mary* neglected it all, and sate at his feet to

heare

heare his Doctrine, and yet was commended by him for it: Hee was better pleased to see her hunger after the Feast that hee brought, then solicitous to provide a Feast for him: more delighted in her *love* to his Doctrine, then her Sisters *care* for his entertainment, *Luke* 10. 41, 42. This is one of the surest Characters of a Godly man, that hee makes the *Word* in all things his Rule and Counsellor, labouring continually to get more acquaintance with God, and his holy Will thereby, *Prov.* 10. 14. *Col.* 3. 16. *John* 15. 7. It is *His Way*; and every man endeavours to be skilfull in the way which he is to travell. It is his *Toole* and *instrument*; every Work-man must have that in a readinesse, to measure, and carry on all the parts of his work: It is his *Wisedome*; every one would be esteemed a wise man in that which is his proper function and profession: It is the *mystery* and *Trade* unto which he is bound; and every man would have the reputation of skill in his owne Trade: It is his *Charter*, the grant of all the Priviledges and Immunities which belong unto him; and every Citizen would willingly know the Priviledges which he hath a right in. It is the *Testament* and Will of Christ, wherein are given unto us *exceeding great and precious Promises*; and what Heire or childe would be ignorant of the last Will of his Father? Lastly, it is the *Law* of Christs Kingdom, and it [b] concerns

[a] *Turpe est patricio, & nobili, & causas oranti, jus in quo versetur ignorare.* Pompon. P. de origine Juris leg. 2. § 43. *Isque in medicum imperite sit ausus competit Actio.* l. 7. P. Ad Leg. Aquil. § 8 *quia Imperitia culpæ adnumeratur.* Instit. lib. 4. de Leg. Aquil. §. 7. & l. 132. P. de Regulis Juris. [b] *Juris ignorantia cuique nocet.* l. 9. P. de Juris & facti Ignor. Arist. Ethic. lib. 3. cap. 7. Greg. Tholos. syntag. Jur. l. 30. c. 10.

every Subject to know the Duties, the Rewards, the Punishments that belong unto him in that relation.

Sect. 17. Fifthly, in that he saith, That the *Transgressours shall fall therein*, wee learne, That the Holy and right wayes of the Lord in the ministry of his word set forth unto us, are unto wicked men turned into matter of falling; and that two manner of wayes. 1. By way of *Scandall* they are offended at it: And 2. by way of *Ruine*, they are destroyed by it.

1. By way of *Scandall*, they are offended at it. So it is prophesied of Christ; that as he should be for a *Sanctuary* unto his people; so to others who would not trust in him, but betake themselves to their owne counsels, he should be for a *stone of stumbling*, and for a *rock of offence*, for a *ginne and for a snare*, Esay 8. 14. *for the fall and the rising againe of many in Israel, and for a signe to be spoken against*, Luke 2. 34, 35. So he saith of himselfe, *for Iudgement am I come into this world, that they which see not, might see; and that they which see might be made blinde*, *Joh.* 9. 39. And c this offence which wicked men take at Christ, is from the purity and holinesse of his word, which they cannot submit unto; *A stone of stumbling* he is, and *a rock of offence*, to them which stumble at the word, *being disobedient*, 1 Pet. 2. 8. 2 *Cor.* 2 14, 15. Thus Christ preached was a *Sanctuary* to *Sergius Paulus* the Deputy, and a *stumbling block* to *Elymas* the Sorcerer: a *Sanctuary* to *Dionysius* and *Damaris*, and a *stumbling block*

c *Bona res neminem scandalizat nisi malam mentem.* Tertul. de veland. virg. cap. 3.

block to the wits *and Philosophers* of *Athens*: A *Sanctuary* to the *Gentiles* that beg'd the preaching of the Gospel, and a *stumbling block* to the *Jews* that contradicted and blasphemed, *Act.* 13. 42,45. the former *primarily* and *per se*; for salvation was the purpose of his comming, there was sinne enough to condemne the world before: I *came not*, saith he, *to judge the world*, *but to save the world*, (Joh. 12. 47.) The other [d] *occasionally*, not by any intrinsecall evill quality in the word, which is *holy*, *just*, *good*, and dealeth with all meeknesse and beseechings, even towards obstinate sinners [e]; but by reason of the *pride* and *stubbornesse* of these men who dash against it: as that wholesome *meat* which ministers strength to a sound man, doth but feed the disease of another that sits at the same table with him: the same *light* which is a pleasure to a strong eye, is a paine to a weak one: the same *sweet smels* that delight the *braine*, doe afflict the *matrix* when it is distempered; and none of this by the infusion of malignant qualities, but only by an occasionall working upon and exciting of those which were there before.

And there are many things in the word of God, at which the corrupt hearts of wicked men are apt to stumble and bee offended: As first the [f] *profoundnesse* and depth of it, as containing great mysteries above the discovery or search of created *Reason*. Such is the pride and

d Vid. Irenæum lib. 5. cap. 27.

e οὐχ αἱ γραφαὶ γεγόνασιν αὐτοῖς αἰτίαι, ἀλλὰ σφῶν αὐτῶν κακοφροσύνη. Athanas. de synod. Arim. & Seleuc.

f Δεῖ μὴ λογισμοῖς ἀνθρωπίνοις διευθύνειν τὰ θεῖα, ἀλλὰ πρὸς τὸ βέλημα τῆς διδασκαλίας τοῦ πνεύματος τὴν λογικὴν ἀποτείνειν τὴν ἐνδυναμιν. Justin. Expos. fidei.

wantonnesse of sinfull wit, that it knows not how to beleeve what it cannot comprehend, and must have all Doctrines tried at her barre, and measured by her ballance; as if a man should attempt to weigh out the earth in a paire of scales, or to empty the waters of the Sea with a bucket. As soone as *Paul* mentioned the *Resurrection*, presently the Athenian Wits mocked his Doctrine, *Act.* 17. 32. and it was a great stumbling block to *Nicodemus* to heare that a man must be *borne againe*, Joh. 3. 4. *Sarah hath* much adoe to beleeve *beyond reason*, *Gen.* 18. 12. and *Moses* himselfe was a little staggerd by this temptation, *Numb.* 11. 22, 21. A very hard thing it is for busie and inquisitive Reason to rest in an ὦ βάθος in the depth of the wisedome and counsell of God, and to adore the unsearchablenesse of his Judgements, * though even Humane Lawes tell us that Reason of Law is not always to be inquired into. * The first great Heresies against the highest mysteries of Christian Religion, the Trinity, the two natures of Christ, the Hypostaticall union, the deity of the Holy spirit, had their first rise among the Græcians, who were then the masters of wit and Learning, and esteemed the rest of the world Barbarous; and the old exception which they were wont to take at the Doctrine of Christianity was the *foolishnesse* of it, as the Apostle notes, 1 *Cor.* 1. 23.

Secondly, the sanctity and *strictnesse* of it, as it is contrary to the carnall wills and affections of

Sect. 18. * Οὐδὲ γὰρ ὅς ἀνθρώπου νόμος τίθησι τὸ εὐλογον ἁπλῶς ἴσχυσι καὶ πάντοτε φαίνεσθαι. Plutarch de sera numinis vindicta. Non omnium quæ à majoribus constituta sunt Ratio reddi potest, & ideo Rationes eorumque constituuntur, inquiri non oportet. P. lib. 1. T. 4. Leg. 20, 21. * Vid. Hooker. lib. 5. 3. Mater omnium Hæreticorum superbia. Aug. de Gen. contr. Manichæos. lib. 2. cap. 8.

Sect. 19.

of men: for as corruption doth deifie *Reason* in the way of *wisedome*, not willingly allowing any mysteries above the scrutiny and comprehension of it; so doth it deifie *will* in a way of *Liberty* and power, and doth not love to have any authority set over that which may pinch or restraine it. As *Iosua* said to Israel, *yee cannot serve the Lord, for he is an holy God*, Josh. 24. 19. we may say of the Law, we cannot submit to the Law because it is an Holy Law; the *carnall minde is not*, cannot be, *subject to the Law of God*, *Rom.* 8. 17. Heat and Cold will ever be offensive unto one another, and such are flesh and spirit, *Gal.* 5. 17. Therefore ordinarily the arguments against the wayes of God, have beene drawne from *politique* or *carnall interests*. *Ieroboam* will not worship at *Ierusalem*, for feare least Israel revolt to the house of *David*, 1 *Kings* 12. 27. *Amos* must not prophesie against the Idolatry of Israel, for *the Land is not able to beare all his words*, *Amos* 7. 10. The Jewes conclude Christ must not be *let alone*, *lest the Romanes come* and take away their place and Nation, *Rev.* 11. 48. *Demetrius* and the Craftsmen will by no meanes have *Diana* spoken against, because by making *shrines* for her they *got their wealth*, Act. 19. 24, 25. *Corruption will close with Religion a great way, and *heare gladly*, and doe *many things* willingly, and part with much to escape damnation; bnt there is a *particular* point of rigor and *strictnesse* in every unregenerate mans case, which when it is set on close upon him, causeth him to

*See Perkins his works, *tom.* 1. *pag.* 356. 362. Bolton's discourse of true happinesse. Sandersons serm. on 1 *Kin.* 21. 29. Dan. *Dike*: deceit of the heart *cap.* 6, 7, 8. *Downham* of Christian warfare, *part.* 4. *li.* 1. *cap.* 13. §. 3. *& lib.* 2. 11.

to *stumble*, and to be offended, and to break the treaty. The Hypocrites in the Prophet will give *rammes*, and *rivers of oyle*, and the *first borne* of their body for the sinne of their soule: *but to doe justly, to love mercy, to walke humbly with God, to doe away the treasures of wickednesse, the scant measure, the bagge of deceitfull weights, violence, lies, circumvention, the statutes of* Omri, *or the Counsels of the house of* Ahab; *durus sermo*, this is intollerable: they will rather venture smiting and desolation then bee held to so severe termes, *Mich.* 6. 6, 16. The *young man* will come to *Christ*, yea *runne* to him, and *kneele*, and desire instruction touching the way to eternall life, and walk with much care in observation of the Commandments; but if hee must *part with all*, and in stead of great possessions, *take up a Crosse and follow Christ*, and fare as hee fared, *durus sermo*, this is indeed a hard saying; he that came *running*, went away *grieving* and displeased, and upon this one point doth hee and Christ part, *Mark.* 10. 17. [illegible] *Herod* will heare *John* gladly, and doe *many thi*[illegible] and observe and *reverence him* as a just and holy man; but in the case of *Herodias* hee must be excus'd; upon this issue doth hee and Salvation shake hands, *Mark.* 6. 20, 27. This is the difference betweene *Hypocriticall* and *sincere conversion*; that goes *farre*, and parts with *much*, and proceedes to *almost*; but when it comes to the very turning point, and ultimate act of Regeneration, hee then playes the part of an *unwise sonne*, and

Vid. Basil. Homil. in ditescentes, statim ab initio.

stayes

stayes in the place of the breaking forth of children, Hos. 13. 13. as a foolish Merchant, who in a rich bargaine of a thousand pound breaks upon a difference of twenty shillings: but the other is contented to *part with all*, to *suffer the losse of All*, to carry on the Treaty to a full and finall conclusion, to have *All the Armour of the strong man taken from him*, that Christ may divide the spoiles, *Luke* 11. 22. *Psal.* 119. 128. to doe the hardest duties it they bee commanded, *Gen.* 22. 3.

Fides fanem non timet. Hier. Per quam durum est, sed ita lex scripta est. Vlpian P. Qui & à quibus manumissi Liberi non fiunt. l. 12. §. 1.

Thirdly, the *searching*, convincing, and penetrating quality which is in the Word, is a great matter of offence unto wicked men, when it *cuts them to the heart*, as *Stephens* Sermon did his hearers, *Act.* 7. 54. *Light* is of a discovering and *manifesting* property, *Eph.* 5. 13. and for that reason, is *hated by every one that doth evill*, John 3. 20. for though the pleasure of sinne unto a wicked man be sweet, yet there is bitternesse in the root and bottome of it; hee who loves to enjoy the *pleasure*, cannot endure to heare of the *guilt*. Now the worke of the Word is to take men in their owne heart, *Ezek.* 14. 5. to make manifest to a man the secrets of his owne heart, 1 *Cor.* 14. 25. to pierce like arrowes the hearts of Gods enemies, *Psal.* 45. 5. to divide asunder the soule and spirits, the joynts and marrow, and to be a discerner of the thoughts and intents of the heart, *Hebrewes* 4. 12. *Esay* 49. 2. This Act of discovery cannot but exceedingly gaul the spirits of wicked men;

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men; it is like the voice of God unto *Adam* in Paradise, *Adam*, where art thou? or like the voice of *Ahijah* to the wife of *Jeroboam*, 1 *King*. 14. 6. *I am sent unto thee with heavyt idings.*

Fourthly, the plainnesse and *simplicity* of the Gospel is likewise matter of offence to these men, 2 *Cor*. 10. 10. and that partly upon the preceding reason; for the more *plaine* the Word is, the more immediate accesse it hath unto the *conscience*, and operation upon it. So much as is meerly humane elegancy, fineneſſe of wit, and delicacy of expression, doth oftentimes stop at fancy, and take that up, as the body of *Asahel* caused the passers by to stand still and gaze, 2 *Sam*. 2.23. And wicked men can bee contented to admit the Word any whither, so they can keep it out of their conscience, which is the only proper subject of it, 2 *Cor*. 4. 2. When I heare men magnifie quaint and polite discourses in the ministry of the word, and speak against Sermons that are plaine and wholesome, I look upon it not so much as an Act of *pride* (though the wisedome of the flesh is very apt to scorne the simplicity of the Gospel) but indeed as an act of *feare* and cowardize; because where all other externall trimmings and dresses are wanting to tickle the fancy, there the Word hath the more downright and sad operation upon the conscience, and must consequently the more startle and terrifie.

Fifthly, the great *difficulty* and indeed impossibility of obeying it in the strictnesse and rigor of it, is another ground of scandall, that God in his

Word

Word should command men to doe that which indeed cannot be done; this was matter of astonishment to the Disciples themselves, when our Saviour told them that it was *easier for a Camell to goe through the eye of a needle, then for a Rich man to enter into the Kingdome of God*, *Mark*.10. 25.[a] This was the cavill of the disputant in the Apostle against the counsels of God, *Why doth he yet find fault?* if hee harden whom he will, why doth he complaine of our hardnesse, which it is impossible for us to prevent, because none can resist his will? *Rom*.9.1. Now to this scandall we answer; first, That the Law of God was [b] *not originally*, nor is it *intrinsecally* or in the nature of the thing *impossible*, but *accidentally* and by reason of naturall corruption which is enmity against it; a burthen may be very portable in it selfe, which he who is a creeple is not able to beare; the defect is not in the Law, but in us, *Rom*. 8. 3. Secondly, that of this [c] *Impossibility* there may be made a most excellent use, that being convinced of impotency in our selves, we may have recourse to the perfect obedience and righteousnesse of Christ, to pardon all our violations of it, *Gal*.3.21,24. Thirdly, being regenerated and endued with the spirit of Christ, the Law becomes [d] *Evangelically possible* unto

a *Censores divinitatis dicentes sic non deberet Deus, & sic magis debuit—— consultiores sibimet videntur Deo*, Tertul. in Marcion, lib. 2, cap. 2

b *Non fuit Impossibile quando præceptum est, sed stultitia peccantis Impossibile sibi fecit.* Gul. Paris. de vitiis & peccat. cap. 10. *Neque enim suo vitio non implebatur Lex, sed vitio prudentiæ carnis*, Aug. de spir. & lit. cap. 19.

c *Nec latuit præceptorem præcepti pondus hominum excedere vires: Sed judicavit utile ex hoc ipso suæ illos Insufficientiæ admoneri*

—— *Ergo mandando Impossibilia non prævaricatores homines fecit sed humiles, ut omne os obstruatur, & subditus fiat omnis mundus Deo, quia ex operibus legis non justificabitur omnis caro coram illo: accipientes quippe mandatum, & sentientes defectum, clamabimus in Cælum & miserebitur nostri Deus*, Bernard. Ser. 50. in Cantic. d *Lex data, ut gratia quæreretur, gratia data ut Lex impleretur*, Aug. de sp. & lit. c. 19 *Omnia fient Charitati facilia*, De nat. & grat. cap. 69. de grat. Christ. cap 9. de grat. & lib. arb. cap. 15.

us againe, yea, not onely possibly, but *sweet* and *easie*, *Rom.*7.22. 1 *Ioh.*5.2. *Act.*11.30. Though *impossible* to the purpose of *Iustification* and legall Covenant, which requireth perfection of obedience under paine of the Curse, *Gal.*3.10. in which sense it is a yoake which cannot bee born, *Act.*15.10. A Commandement which cannot be endured, *Heb.* 12.20. yet *possible* to the purpose of *acceptation* of our services done in the obedience of it, The *spirituall* part of them being presented by the *intercession*, and the *carnall* defects covered by the *righteousnesse* of Christ, in whom the father is alwayes well pleased. Fourthly, if any wicked man presume to harden himselfe in the practice of sinnes, under this pretence that it is *impossible* for him to avoid them, because God hardneth *whom he will*, Though the Apostolicall increpation be Answer sufficient, *Who art thou that replyest against God?* yet he must further know, that he is not onely *hardned judicially* by the sentence of God, but most *willingly* also by his owne stubborne love of sinne, and giving himselfe over unto greedinesse in sinning, and thereby doth actively bring upon himselfe those indispositions unto duty, so that the Law being impossible to be performed by him is indeed no other then hee would himselfe have it to be, as bearing an active enmity and antipathy unto it.

o *Cor lapideum non significat nisi durissimam voluntatem & adversus Deum inflexibilem*, Aug. de grat. & lib.arb.c.14.

§ 22. Sixthly, The *mercy* and *Free-grace* of God in the promises, is unto wicked men an occasion of *stumbling* while they turn it *into lascivioussnesse*, and continue in sinne *that grace may abound*, *Rom.*6.1.

Iud.

Ind. ver. 4. and venture to make work for the blood of Christ, not being led *by the goodnesse of God unto repentance*, but hardning themselves in impenitency because God is good, *Rom.*2.4. There is not any thing at which wicked men doe more ordinarily *stumble* then at *mercy*, as gluttons surfet most upon the greatest dainties, venturing upon this ground to goe on in sinne, because they cannot out-sinne mercy; and to put off repentance from day to day, because they are still under the offers of mercy; making mercy not a sanctuary unto which to fly from sinne, but a sanctuary to protect and countenance sinne; and so by profane and desperate presumption turning the very mercy of God into a[t] *judgement*, and *savour of death* unto themselves, *Deut.*29.19,20. *Num.*15. 30. pretending liberty from sinne that they may continue in it, and abuse God by his owne gifts.

Lastly, the *threatnings* of God set forth in his Word, and executed in his judgements upon wicked men, are great occasions of *stumbling* unto them, when they are not thereby with *Manasses humbled* under Gods mighty hand, but with *Pharoah hardned* the more in their stubbornnesse against him. There is such desperate wickednesse in the hearts of some men that they can even sit down and rest in the resolutions of perishing, resolving to enjoy the pleasures of sinne while they may, *To morrow we shall dye*, therefore in the meane time *let us eat and drink*, 1 *Cor.*5.32. *This evill is of the Lord, why should we wait for the Lord any longer?* 2 *Kings* 6.33. There are three men

t *Fructum ex eo quis consequi non debet quod impugnat.* Gotofrid.
Nemo fit Liber in fraudem fisci. *Marcian.* P.
Qui & à quibus manumissi, l.11.

Vide quæ de Sardanapalo, Nino, Bacchida, Xanthia, aliis, congessit Athenæus, lib 8.cap 3.&.lib.12.c.7.

men in the Scripture that have a *speciall brand* or marke of ignominy set upon them, *Cain*, *Dathan*, and *Ahaz*. *The Lord set a mark upon Cain*; *Gen.* 4.15. *This is that Dathan*, and *this is that Ahaz*, *Num.*26.9.2. *Chron.*28.22. and if we examine the reasons, we shall finde that the sinne of *stubbornnesse* had a speciall hand in it. *Cains* Offering was not accepted; upon this he grew wroth and sullen, and *Hubborn* against Gods gentle warning, and slew his brother. *Dathan* and his Companions sent for by *Moses*, return a proud and *stubborn* answer, *we will not come up*, *we will not come up*. *Ahaz* greatly distressed by the King of *Sytia*, by the *Edomites*, by the *Philistimes*, by the *Assyrian*, and in the midst of all this distresse stubborn still and *trespassing more against the Lord*. It is one of the saddest symptomes in the World for a man or a Nation not to be humbled under the correcting hand of God, but like an *anvile* to grow harder under blowes; and a most sure argument that God will not give over, but goe on to multiply his judgements still, for *he will overcome when hee judgeth*, and therefore will judge till he overcome. In Musicall Notes there are but *eight* degrees, and then the same returnes againe; and Philosophers when they distinguish *degrees* in qualities, doe usually make the *eighth* degree to be the highest: but in the wrath of God against those who impenitently and stubbornly stand out against his judgements, wee shall finde no fewer then *eight and twenty* degrees threatned by God himselfe, *I will punish seven times more*, and yet *seven times more*,

Contumacia cumulat pœnam, l.4.P. de pœnis.

more, and againe, *seven time more*, and once more, *seven times more for your sinnes*, *Levit.26.18,21, 24,28.* thus wicked men doe not only stumble at the Word by way of *scandall*, but also ——

§ 23.

2. By way of *Ruine*, because they are sure in the conclusion to be destroyed by it; for the *rock* stands still, the *ship* only is broken that dasheth against it. Gods Word is and will be too hard for the pride of men; the more they resist it, the mightier will it appeare in their condemnation. The weak corn which yeelds to the wind, is not harmed by it; but the proud Oake which resists it, is many times broken in pieces. The soule which submits to the Word, is saved by it; the soule which rebels against it, is sure to perish. Therefore since the Word comes not to any man *in vaine*, but returnes glory to God either in his *conversion* or in his *hardning*: It greatly concerneth every man to come unto it, with meek, penitent, docile, tractable, believing, obedient resolutions, and to consider how vaine and desperate a thing it is for a Potsherd to strive with a rod of Iron; for the pride & wrath of man to give a chalenge to the justice and power of God; for briars and thornes to set themselves in battell against fire. As our *God is a consuming fire* himself, so *his law is a fiery Law*, *Deut.33.2.* & *his word* in the mouths of his Ministers *a fire*, *Ier.5.14.23.29.* If we be *gold*, it will *purge* us; if *thorns*, it will *devour* & feed upon us. *This is the condemnation* (saith our Saviour,) *That light is come into the world, and men loved darknesse rather then light*, *Ioh.3.19.* There was damnation

Ὥς ἔωρακε ἡ σφύραν τὸν σίδηρον ἀνθ' ὑπνου κόπτοντα καὶ τὸν ἄκμονα τῷ ἀνδρεμίσματι. vi Plut. Sympos. lib 4. qu 2.

tion in the world before while it lay in darknesse and in mischiefe, and knew not whither it went: but not so heavy damnation as that which groweth out of *light*. When Physick, which should remove the diseale, doth cooperate with it, then death comes with the more paine and the more speed. The stronger the *conviction* of sin is, the deeper will bee the *wrath* against it, if it be not by repentance avoyded. No surfet more dangerous then that of bread, no judgement more terrible then that which growes out of *mercy* known and despised; *The word which I have spoken* (saith Christ) *the same shall judge you at the last day*, *Ioh.*12. 48. Every principle of truth which is by the Word begotten in the hearts of disobedient sinners, and is held down, and suppressed by unrighteousnesse, lies there like fire raked up under ashes, which at that great day will kindle into an unquenchable flame. The word can bring much of Hell upon the spirit of impenitent sinners here: It can hew, and cut, and peirce, and burn, and torment, and root out, and pull down, and destroy, and strike with trembling and amazement the proudest and securest sinners, *Hos.*6.5. *Act.*7.54. *Heb.*4.12. *Esay* 49.2. *Psal.*45.5. *Revel.*11.5, 10. *Ier.*1.10. 2 *Cor.* 10.4. *Act.*24.25. we need no messenger from the dead to tell us of the torments there: All the Rhetorique in Hell cannot set forth Hell more to the life then *Moses* and the Prophets have done already, *Luk.*16.31. But O what a Hell will it be at last, when the Word which warned us of it, shall throw us into it! when every offer of mercy which

which wee have refused, and every threatning of wrath which we have despised, shall accompany us unto the tribunall of Christ, to testifie against us; and into the fire of Hell, to upbraid us with our owne perdition! O the dolefull condition of impenitent sinners! If they have not the Word, they perish for the *want*: and if they have it, they perish *doubly* for the *contempt* of it. O that men would consider the terror of the Lord, and bee perswaded! and that they would learne so much wisedome as not to arm the very mercy of God against themselves. A bridge is made to give us a safe passage over a dangerous river; but he who stumbles on the bridge, is in danger to fall into the river. The Word is given as a meanes to carry us over Hell unto Heaven; but he who stumbles and quarrels at this meanes, shall fall in thither, from whence otherwise he had been delivered by it.

FINIS.

w/s